

THE
Baptist Magazine.

JULY, 1816.

REMARKS

ON THE

CONTROVERSY IN THE CHURCH OF ENGLAND,
RESPECTING
BAPTISMAL REGENERATION.

THE subject discussed in several pamphlets, lately published, relates entirely to the sentiments inculcated in the Articles, Homilies and Liturgy of the Church of England; and our readers may say, What is it to us? Let churchmen settle the sense of their own church as they think best; all that concerns us, is, what is the intention of the New Testament? This is true, to a certain point. We do not mean to interfere as parties in the debate; but we cannot look upon ourselves as entirely unconcerned. The discussion before us has two important bearings: one, on the subject of Baptism; and the other, on Church Establishments. Our readers in general will allow, that in these two subjects we are deeply interested.

In the works now before us, Dr. Mant maintains, that, "*Regeneration*" is "*the spiritual grace of Baptism*:" and that the Church of England "*supposes, in strict conformity*

with the scriptures, not merely that all real Christians are regenerate by God's Holy Spirit, by which I understand all those, who live a Christian life; but that *those also are so regenerated*, to whom baptism is rightly administered, notwithstanding, by their future conduct, they may fulfil the privileges of their new birth." (Mant's first Tract, pp. 10, 11.) Yet Dr. Mant clearly states, that, "every unbeliever, and every sinner, although made by baptism a member of Christ, and a child of God, must be, in a certain sense, *converted*, if he would ultimately succeed to his inheritance of the kingdom of heaven." (Second Tract, p. 60.) This sentiment he frequently states. In his view, Regeneration and Baptism are convertible terms; and he maintains, that both the scriptures and the establishment assert, that he who is *baptized* is *regenerated*; still granting, when fairly understood, that *conversion* is neces-

sary for the enjoyment of eternal life. His opponents, as we shall have farther occasion to observe, think, that he has misrepresented both the sentiments of the scriptures and of the church. But, before we examine their arguments, we think it may be useful, to take a short view of the state of opinion on the subject of Baptism at the time of the Reformation, and, for a short while after that period, as the means of ascertaining what was then considered to be the *sense* of the expressions used respecting Baptism in the Articles, Homilies, and Liturgy of the English Church.

At the dawn of the Reformation, in the days of Henry VIII. the Convocation, which sat in 1536, published a set of "Articles about Religion," by the authority of the King. In the article respecting Baptism, it is said, "the sacrament of Baptism was instituted and ordained in the New Testament by our Saviour Jesus Christ, as a thing *necessary* for the attaining of everlasting life, according to the saying of Christ," (quoting the passage in Latin,) *except a man be born of water, and of the Holy Spirit, he cannot enter the kingdom of Heaven.** "Item, that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of St. John, *Qui crediderit, et baptizatus fuerit,*

salvus erit." (He who believeth, and is baptized, shall be saved.)

Again—"infants, innocents, and children—ought therefore and must needs be baptized; and that by the sacrament of Baptism *they do also obtain the remission of their sins*, the grace and favour of God, and be made thereby the *very sons and children of God*, insomuch as infants and children dying in their infancy, shall UNDOUBTEDLY *be saved thereby, OR ELSE NOT.* Item, that infants must needs be christened because they be born in *original sin*, which sin must needs be remitted; *which cannot be done but by the sacrament of baptism, whereby* they receive the Holy Ghost, which exerciseth his grace and efficacy in them, and cleanseth and purifieth them from sin, by his most secret virtue and operation."

And farther, referring to the Baptism of the adult, it is said,—that they "shall, by the virtue of that Holy Sacrament, obtain the grace and remission of all their sins, if they shall come thereto perfectly and truly repentant, &c.—or else not. And, finally, if they shall also have firm credence and trust in the promise of God, adjoined to the said sacrament, that is to say, that, *in and by* this said sacrament which they shall receive, God the Father giveth unto them, for his son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, *whereby*

* So it reads in the Vulgate Latin. Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in Regnum Cælorum.

they be newly regenerated, and made the very children of God, according to the saying of Christ, and his apostle Peter, Acts, ii. 38, and also according to the saying of St. Paul, Titus, iii. 5, 6, 7." The passages are quoted in Latin. See *Burnet's History of the Reformation*, vol. i. *Addenda to the Collections*, pp. 307, 308.

It will be said, that this convocation issued Articles, that had a large portion of popery in their nature, and are by no means to be considered as a specimen of the present church of England. Granted: the language which they used was different, in many points, from that which was afterwards adopted; and the progress of sentiment was marked by the change. But where the same or similar expressions are continued, the inference is perfectly fair, that the ideas were not altered.

If we examine the "Fathers of the English church," we shall find that the sentiments stated above, by the convocation, are confirmed; so that it is manifest how the Articles and Liturgy must have been understood when first published, and how they were intended to be understood by those concerned in drawing them up.

Dr. Lancelot Ridley, a relative of Bishop Ridley, and promoted by Archbishop Cranmer to the office of one of the six preachers in the Cathedral Church of Canterbury, defended the cause of the Reformation with great energy, in the reigns of Henry VIII. and Edward VI. In 1540, he published *A Commentary on the Ephesians*. In

his observations on chap. v. ver. 25—27, he enters into a long disquisition on the subject of Baptism. We shall transcribe a few passages for the purpose of showing what an eminent reformer considered the efficacy of Baptism.

"Here is shewed, how Christ hath purged his Church truly, in the fountain of water, by his word. Although God, of his mere mercy and goodness, without all man's deserts, or merits, only for Christ's sake, hath washed and purged man from sin; yet he useth *a mean*, by the which he cleanseth men from sin, *which is by baptism in water, by the word of God*; and so in baptism are our sins taken away, and we, from our sins, purged, cleansed, and regenerated in a new man, to live a holy life, according to the spirit and will of God. It is not the water that washes us from our sins, but Christ by his word and his spirit, *given to us in baptism*, that washeth away our sins, that we have of Adam by carnal nature.

"In that the apostle saith, that Christ hath cleansed his church in the fountain of water by the word; he showeth plainly, that baptism is *a mean*, whereby *Christ taketh away original sin*, and maketh all them that be baptized in the name of the Father, the Son, and the Holy Ghost, according to Christ's institution, (Matt. xxviii.) *to be cleansed from all the sin of Adam*. And if they be of age, they be baptized through faith, in the promise of God, by his word, taking upon them baptism; as many, in the

apostles' time, at the preaching of the apostles, were converted from their sins, believed in Christ, and were christened; and so delivered from their sins, and were saved.

"This plan of St. Paul maketh against the ANABAPTISTS, that would not have children to be christened, which is a *devilish* and a *damnable heresy*, worthy of great punishment!"

We hope our readers mark this phraseology, and settle the point before they proceed, how far they are involved in the dreadful heresy which was the object of the good Doctor's exclamation.

While we cannot help smiling at the rashness of such expressions, how thankful should we be at the increase of light, which has so far influenced the minds of men, that it would be a difficult thing to find any well-informed, serious Protestant, who would now venture to adopt such language.

Dr. Ridley then gives *ten* reasons for the Baptism of infants. The first is, "Children be born in sin, and shall be damned, if they be not cleansed from their sin. Although God do purge us from sin only, yet *he useth means*, whereby he taketh and washeth away our sins. *That means*, saith St. Paul here, is by the fountain of water in the word of God, by the which means, Christ purgeth his church and his congregation. Children are of the church, or congregation,

of God; wherefore children must needs be christened, or else, they are not purged of their sins, *nor shall be saved without baptism*, which is the mean to purge and wash them from their sins."

We might quote other passages.—"Children must needs be christened, or else they cannot be saved, except God, of his absolute power, do save them."—"It followeth, that children must be christened, or else *they shall be damned in hell for evermore*," &c. But our readers, we are persuaded, are sufficiently satisfied, from what we have quoted, what was the opinion of Dr. L. Ridley.*

It may be said, though he was a reformer, yet we are not bound to interpret the Articles and Liturgy by his private opinion. It would be, however, difficult to show that such a man, in his situation, delivered an opinion widely different from that of his brethren. But, using him only as collateral evidence, we appeal to *still higher authority*.

It is universally acknowledged, that CRANMER had a great hand in drawing up the Articles and Homilies; and he was one of those engaged in drawing up the Liturgy, in 1548. If, from his writings, we can discover *his* opinions on the subject of Baptism, we shall ascertain what was the authorized opinion of the English Church at the Reformation: and we should thence reason,

* The Fathers of the English Church, vol. ii. pp. 135, 136, 137.

what ought to be the opinion now.

In "Cranmer's Catechism," published in 1548, and dedicated to Edward VI. explaining the 10th Commandment, he says,—“Let not the sayings of certain unlearned persons move you, which affirm, that infants, and such as be under the years of discretion, are pure, innocent, and clean, without sin. For this opinion is not true, nor agreeable to the holy scripture. And they that say so, deceive both themselves and others. *For infants are baptized for this purpose, that they, by the same, may enjoy remission of their sins.* And, in case they needed not forgiveness of their offences, then they had no need to be christened.”*

The Homilies, which were composed by Cranmer, show the same sentiment. In the “Homily of Salvation,” speaking of the sacrifice of Christ, he says, “In so much that infants being baptized, and dying in their infancy, are by this sacrifice washed from their sins, brought to God’s favour, and made his children, and inheritors of his kingdom of Heaven.”†

Again, in the same Homily, near the end of the second part, he says, “And therefore, we must trust only in God’s mercy, and in that sacrifice, which our High Priest and Saviour, Christ Jesus the Son of God, once offered for us upon the cross,

to obtain thereby God’s grace and remission, as well of *our original sin in baptism*, as of all actual sin committed by us after our baptism, if we truly repent and convert, unfeignedly, to him again.”

Nothing, but the fear of wearying the reader, prevents us from bringing forward a much larger quantity of evidence of the same kind. We say nothing of the articles and the offices for baptism in the Prayer Book, because they are in every one’s hand, and can be consulted at leisure.

The question which comes next before us is, whether, according to the evidence now quoted, and that which is in every one’s possession in the Liturgy, the Church of England does, or does not suppose, that some *spiritual benefit*, which is called, in the office for baptism, *Regeneration*, is bestowed on the infant when it receives baptism? And we think, from the evidence above quoted, it is undeniable, that this is the doctrine of the Establishment. That it is supposed to be the gift of God, and not the operation of the water, is granted, we apprehend, by those who plead the most earnestly for Baptismal Regeneration. But that God is supposed to work by the means of baptism, and add some *inward spiritual grace*, when the *outward visible sign* is applied, appears clear. On this point,

* Fathers of the English Church, vol. iii. p. 200.

† P. 554. Also Book of Homilies, printed in 1582. First part of the Sermon of Salvation.

we think Dr. Mant makes a strong stand: nor do we see how his opponents can beat him off the ground, if they allow the accuracy of the statement given us in the Formularies of the Establishment. Because, when they were drawn up, they were intended to convey, at least, a considerable portion of the idea for which Dr. Mant pleads.

For instance, it is manifest, that baptism was considered necessary to pardon original sin: in the case of the death of infants, it was considered, generally, necessary to their salvation: without it, they were viewed as left to the uncovenanted mercies of God; for, the statements, above given, come in fact to this sentiment: for "children must be christened, or else they shall be damned in hell, for evermore." But if they *are* christened, they "enjoy remission of their sins;"—"being baptized, and dying in their infancy," they, by the sacrifice of Christ, are "washed from their sins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven." With such an explanation of the effect of baptism, as it existed in the minds of the reformers, how any candid man can read the office for the baptism of infants, and not admit, that it supposes some spiritual blessing, called Regeneration, to be conferred at baptism, is to us perfectly unaccountable. It may be a subject of debate, whether the *scripture* supports such an idea;—whether persons so regenerated do not need regenerating

again;—whether the change through which they must generally pass, according to Dr. Mant's system, that they may ultimately be saved, ought to be called *Conversion* rather than *Regeneration*; but surely it cannot fairly be denied, that the Church does call the baptized "*Regenerate*," and "*regenerate with the Holy Spirit*," and that, when the church was established, more was meant by it than "*admission into the visible church*:" "an external and ecclesiastical Regeneration." We are altogether surprised at the language of Bishop Hopkins on this subject, who says, according to Mr. Biddulph's quotation, "infants, therefore, are in baptism regenerated *by* the Holy Ghost, *because* the Holy Spirit of God appoints this ordinance to receive them into the visible church, which is the regenerated part and state of the world." Surely, sensible men must be hard driven before they adopt such explanations as these!

(To be continued.)

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

No. I.

DEAR SIR,

I THANK you for your kind inquiries, and for the association letter. The subject suits me at present. Methinks the apostle strongly intimates the deep depravity of our nature, when he says, *ye have need of patience*. In theory we might

suppose, that a pardoned sinner, who has deserved hell, has a hope of being soon in heaven, and, in the meantime, is followed and surrounded by a thousand unmerited mercies, both temporal and spiritual, would have no great need of patience, under the comparatively light trials of life; but that rather, he would sing and praise, love, admire and adore, every step of the way, and say of his trials, when at the worst, None of these things move me, neither count I my life dear, so that I may finish my course with joy. Especially, considering, that his Lord and Saviour, who has left us an example that we should follow his steps, was a man of sorrows, a sufferer through life, and at last died upon a cross.

But, however plausible this hypothesis may look upon paper, it is contradicted by plain and multiplied facts. We are selfish, ungrateful creatures; and if the Lord tries us in one thing, we are prone to forget our many calls for thankfulness. We have indeed need of patience, and that patience to be daily renewed, or else, notwithstanding all we know, and the fine things we can say to others, upon the subject, we are liable to toss, like a wild bull in a net, or to sink into despondency.

Mrs. Newton is in a poor, precarious state of health, but there is nothing in her case to prevent or discourage hope and prayer for her recovery. It shall be so, if the Lord sees it best; but poor short-sighted creatures

often know not what they ask. I trust we do not ask amiss, when we pray that we may be able to say from our hearts: "Not my will but thine be done." Oh, he is wise and good! If I could possibly alter his plan, I am sure I could not mend it. We desire to commit all to him. But, with the reserve I have mentioned, we continue to pray, that she may be seen at St. Mary's, where she has been but three times since last November twelvemonth. She is favoured with patience and remarkably good spirits. These are great mercies.

The older I grow, the more I am drawn to preach much concerning the person, the atonement, the glory of the Saviour, and the influences of the Holy Spirit. There are other truths, important in their places, but unless beheld through the medium of the cross, they have but a faint effect.

I send you an account, in few words, of a clergyman near Wellington, Somerset.* He was a plain man, no scholar, no reasoner, but he had a single eye and a warm heart. Though a poor curate, and in an obscure village, he was great in the sight of the Lord, and greatly owned by him, not only to the conversion of many souls, but to the civilizing the face of the neighbourhood, which, when he first went among them, was remarkably ignorant and wild. You and I once differed in judgment of the late Mr. R*****, but I believe we are agreed now.

* The Rev. Ellis Williams, Curate of Clehidon.

In his Plea for the Divinity of Christ, I thought I saw the seeds of what has since sprung up. It is dangerous to be clever, especially to know that we are clever, unless the heart be duly ballasted by a sense of our vileness. Let us not be high-minded, but fear. We join in love to Mrs. R. and all friends. *Ora pro nobis.* And may the Lord bless you and yours, and guide and support you, both in your private and public walks.

I am,

Your affectionate brother,
OMICRON.

Our love to little John.

August 30th, 1790.

No. II.

DEAR SIR,

PERHAPS you accuse me of ingratitude; but I am not willing to plead guilty to any charge, but that of having so much business, at home and abroad, that I know not which way to turn myself.

I thank you for your condolence and prayers, especially the latter. I am a debtor to the prayers of my friends. The Lord has heard them on my behalf. I have been, and am, wonderfully supported. My attachment to my dear Mrs. N. was very strong indeed, idolatrous; yet I have been far from sinking under the stroke. Neither her sickness nor her death prevented me from preaching a single sermon. I was enabled to preach her funeral, almost with the same composure, as if it had been that of another person.

So much was written about a fortnight ago. I have had the

paper in my hand several times since, but have been still interrupted. I was not very sorry to hear of the death of Mr. ****. When age and infirmities make life rather wearisome, and the Lord calls our friends home, why should we not thankfully resign them? *Their* work is done, and the residue of the Spirit is with *him*. He will never want instruments to carry on his work.

I think the same with respect to *****. I have always admired him: his love to the truth and to souls; his zeal and benevolence, have appeared to me, exemplary. I think his eccentricities and failings were chiefly constitutional. He will leave them behind him, with the mortal part, though perhaps the blemishes may be more visible, and his excellencies more clouded the longer he lives. I shall not, therefore, mourn for him, if I should outlive him.

I love my friends while they are here, but when I hope they die in the Lord, I seem willing to part with them; I thought I could bear the removal of any but *one*. And now the Lord has reconciled me, (in a manner beyond my hopes,) to give up that one also; though she was dear to my heart, as the light to my eyes. He has indeed done a marvellous thing.

I love to hear of marriages when prudently and properly conducted. I have no reason to question that Miss *****'s will be so. I shall pray that it may be happy; and that if Mrs. ***** takes up the charge of young folks, it may be attended with comfort and a blessing. It is

an honourable and important employment, to be instrumental in forming children for usefulness in future life, and for happiness in a future state. I believe several had reason to be thankful for having been placed under Mrs. Trinder's care.

I wish Mr. ****'s mantle may fall upon his son, who, otherwise, with all his learning and cleverness, will fall short of his father. I am not without apprehensions, that academical learning may, in time, have such effects among the Baptists, as it has already had among some other denominations, and open the door to scepticism. Learning, like riches, may add to usefulness, when sanctified; but, like riches, it exposes to snares and temptations; it is hard to have it without trusting in it. Your friend Guy was not a learned man, as I have been informed, and perhaps he was worth a dozen of some who come forth with abundance of literate apparatus about them.

There is no school like the school of the cross. There men are made wise unto salvation; wise to win souls. In a crucified Saviour are hidden all the treasures of wisdom and knowledge, and the tongue of the truly learned, that can speak a word in season to them that are weary, is not acquired, like Greek and Latin, by reading great books; but by self-knowledge and soul exercises. To learn navigation by the fire-side, will never make a man an expert mariner. He must do business in great waters: and practice will bring him into many situations, of

which his general theory could give him no conception.

I hope my late trial has not been wholly lost upon me. I am willing to live while the Lord pleases, for I am his, and not my own. Independent of his will, I see little worth living for. I hope, from henceforth, I shall be a pilgrim and a stranger upon earth. The world is too poor to repair my loss. It is a wound which can be effectually healed, only by him that made it. And faithful, indeed, are the wounds of such a friend.

But what is the death of a fellow worm, however beloved, to the death of Jesus! This is the thought which ought to wean us from the world, and to crucify us unto it, and indeed, which alone is sufficient for the purpose! May we die daily. May we live for ever. Amen.

I remain,

Your affectionate friend,

JOHN NEWTON.

March, 26th, 1791.

Extract of a Letter from the Rev. James Sidney Newcatre, of Wellington, to the Rev. John Newton. Aug. 1790.

No. III.

THE day Mr. Williams was buried, the people were afraid of the infection, and would not venture into the house; and they who did would not go into the room, till I came, when I went and lay, before them, over the corpse. When the house filled so, that there was not room to receive them. We sang, "Ah lovely appearance of death!" &c. Such a scene I never desire to see again; though it is hard to say,

whether joy or grief were the greatest. In finishing the service, when I said, "We commit his body to the ground."—"We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world." Oh, how did these words rend the hearts of the people! They cried. . . . the poor cried. . . . "Oh my dear minister!" They pressed about the grave's mouth, stared in my face, seized me by the hand; and some would say: "Ah, our minister loved you, Sir," wishing me, it seems, to tell them, that I loved him whom they loved.

On the Lord's day following, I preached at Clehidon, from the words, 2 Pet. i. 15. "I will endeavour that ye may be able, after my decease, to have these things always in remembrance." This was a fine day. All within me was on fire: and the hearts of the people were prepared. In comparing Peter's doctrine and spirit with dear Williams's, I was obliged often to mention the name of the latter; and the serious people, indeed almost all the people, were obliged to cry out to give vent to their feelings. No wonder; for his affectionate spirit, his fatherly care, and his irreproachable life and behaviour, engaged the love of the good, and forced respect from all. His manner of life was unusual; too, too generous for his income. The poor were fed by him, though he himself was as poor as they. The naked were warmed at his fire, and he would weep and bless them; weep because he could not clothe them. In preaching, he prayed much;

his sermons being made up as much of prayer as of teaching. These prayers were accompanied with strong cryings and tears. This mode was not very pleasant to people who had not a religious taste: but his people were plain; and never had a man the heart of his congregation more than he.

The Lord's day before he was taken ill, preaching in the afternoon at Clehidon, which was his last sermon, he could not give over. He said twice or thrice, "My dear people, this may be the last time we shall meet on earth. Forgive my warmth; my heart loves you. God knows how sincerely I desire your salvation, and advancement in holiness. I know not how to part with you. O remember the Redeemer, remember him! he is the glory of heaven; all its beauty centres in him." In his honest, artless way, he repeated these, and similar expressions, again and again. But little did his honest flock think, that they and he were to be parted so soon.

The Lord's day before he died, many farmers and others went in to see him. He said to one of them, "Oh, Mr. B. I am glad to see you here. This is heaven upon earth. I die in this way, only by believing that gospel which I have preached to you for nine years. So happily will you all die, if you believe what I have preached unto you." He never spoke of the affairs of this world but once; and then, not for above two minutes. . . . Leaving a poor, delicate wife, without a house, without money, without rich

relations; with six children, the eldest but ten years of age, the youngest at the feeble mother's breast. He bore away with a full sail, not casting one look behind, to the best of my knowledge.

Oh how often has his honest zeal for God made me blush! He would not yield an inch to accommodate himself to those who disliked the truth. In all companies his God and Saviour, and that religion, which never was, which never will be, in fashion, were honestly confessed. Thus lived and thus died, Ellis Williams, in the 32d year of a laborious and useful life; having seen many seals to his labour for God; having, through grace, changed a rude people into as benevolent and kind a people, as most that I know; and leaving behind him a name, which will not be soon forgotten, and which well deserves to be had in remembrance.

It is no small pleasure to me, that my little cottage hath a hundred times received him, that he hath eaten and drank in it, and that there never was any thing known between us, but love and peace. May the Lord sanctify the remembrance of his life and death to me.

SUBSTANCE
OF

DR. GREGORY'S SPEECH,
AT THE
BLACKHEATH AUXILIARY
BIBLE SOCIETY,
MAY 11, 1816.

It is with pleasure we give a place to the following excellent observations, by the celebrated author of "Letters on

the Evidences, &c. of Christianity."

"Allow me, my Lord, in addressing you on the present occasion, to call your Lordship's attention, and that of this assembly, to an obvious train of thought. Allow me to illustrate, and apply to the purpose before us, these simple propositions, that the triumphs of secular power are inferior to those of intellect, both in point of duration and extent; and that, in like manner, the triumphs of intellect, however noble and exquisite, are in every way inferior to those which result from religious or spiritual energy. The line of disquisition thus suggested, need be pursued but a little way, before it will be seen to bear evidently upon the subject, which has this day brought us all '*with one accord into one place.*'"

No person, who has looked, however cursorily, into the page of history, or has merely glanced at the passing events of the last quarter of a century, will need to be told how mighty empires have been reared, how they have been supported, or how destroyed. Nor will he have to learn that, though apparently formed for perpetuity, or for unlimited extension, many of them have, both as to time and space, become evanescent. Where, for example, is Babylon? Where Media? Where Carthage? Where Rome? With the exception of the last of these, what know we of the customs of the inhabitants? What of their manner of thinking? What of their laws? What, even of their *language*? All have passed away; so that we know

little more of them, in some cases, perhaps less, than of the dreams of our childhood, obliterated by the eventful realities of after life.

"But all this is so evident, that it sinks into common-place. Every one who hears me knows, that it is with states as with men, 'They have their birth, growth, health, sickness, decay, and death. Individuals sometimes drop suddenly by an apoplexy; states by conquest; both, for aught we can say to the contrary, often in full vigour.' Not only is the fact indubitable, the reasons of it are manifest. States and empires, like individuals, accomplish their prescribed purpose, and then are removed.

"But it is far from being thus with matters that are purely intellectual. Egypt has, for centuries, ceased to be a mighty empire: The Ptolemies are now but mere names; but the science of Alexandria has survived, notwithstanding the ruthless destruction of its library, and flourishes even in the universities of Britain. Syracuse is no more; but the works of Archimedes, a Syracusan, are as well known as though he were a contemporary. Athens is little better than a heap of ruins; but many specimens of the poetry, the eloquence, the wisdom of Athens, are as unlikely to be lost as they were when the blood of life flowed through the veins of Demosthenes. Rome, as an empire, has long been destroyed; but the fancy of Virgil, the wisdom of Seneca and the Plinys, the eloquence of Cicero, the laws

of Justinian, are here; are in every civilized country; and probably will be, so long as fancy, human wisdom, eloquence, and laws, shall be employed in the order of means to something still beyond them.

"Not only do we possess much of the stores of *ancient* literature and science, but we possess the capacity of augmenting those stores: and the reciprocal jealousies and animosities which, subsisting between different countries and states, operate to their mutual destruction, tend considerably to widen the circle of intellectual knowledge. The very circumstance, that any department of science or literature flourishes in one country, is sufficient to excite an increased attention to it in another; and that in another: and like causes operating in all conceivable directions, occasion an immense expansion of purely intellectual produce. For, while collision of interests engenders animosities, and destroys nations; collision of sentiments, variety of opinions, diversity of theories, stimulate investigation, and extend the triumphs of truth and knowledge.

"But these, though susceptible of an astonishing diffusion and growth, are not interminable. Though, according to the old aphorism, *knowledge is power*; and though that power be capable of wonderful augmentation, still it has assigned, though not by us assignable, bounds: for, since it is *human* knowledge, it partakes of *human* imperfection. In forming minds, God exercises unlimited

sovereignty, from the point where reason is faintly discernible, up to the exalted capacity which presses on the sphere of angels. Some creep, from first to last, just above the mere surface of things: others rise from strength to strength, bound from pinnacle to pinnacle, out-run tuition, bathe in the regions, and partake of the enjoyments of refined intelligences. Yet, in every way, we may behold the impassable barrier, with the legible inscription, 'Hitherto shalt thou go, but no farther.' All are not Bentleys and Porsons; all are not Homers and Miltons; all are not Galens and Fothergills; all are not Newtons. Few men attain eminence in *more* than one pursuit. From those who *do* attain it, in reference to one pursuit or more, how often do we hear of ultimate questions which they cannot solve; of thick clouds which they cannot penetrate? And of the bulk of mankind, even in the most cultivated countries, how small the number, comparatively, who acquire any intellectual distinction whatever.

"Where, then, are we to look for that whose operation shall be unbounded, and whose dominion shall be endless? Empire and conquest, when they have claimed this, have evinced their own insufficiency: and literature and science say, 'It is not in me.' Nothing but religious knowledge is formed for universality; nothing but spiritual energy is, in its nature, calculated to reach and subdue all hearts. 'For I will pour water upon him that is thirsty, and

floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, *I am the Lord's*; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.'

"Here *alone* it is (since he who framed the minds of men can, at pleasure, gain immediate access to them) that there is no limitation but what is permitted and temporary; no boundary but what may at once be passed; no obstacle but what shall be ultimately and eternally removed. Seas and mountains obstruct the progress of conquerors, but not the progress of religious truth. Distressing circumstances among nations or individuals check the course of intellectual inquiry; but these are calculated, in their own nature, while they drive the soul from its speculative hiding-places, to make it seek refuge in God and religion. The truths of the gospel are as fitted to the reception of the Hindoo and the Greenlander, the grovelling Hottentot and the savage of South America, as to the civilized European. They are calculated alike for the wise and the ignorant, the rich and the poor, the prosperous and the unsuccessful, the happy and the miserable, the king and the peasant. No fancy so fluctuating that these cannot fix, no wretchedness so abject that these cannot reach, no conduct

so erroneous that these cannot rectify, no darkness so deplorable that these cannot illuminate.

“Not only are the truths of the gospel thus calculated for unrestricted prevalence: but this unrestricted prevalence *shall obtain; and that, probably, ere long, ‘I will pour out my spirit upon all flesh.’ ‘Christ shall reign from sea to sea, and from the river to the end of the earth.’ ‘Nations that knew not thee shall run unto thee, because of the Lord thy God.’ ‘The mountains and the hills shall break forth into singing; and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off.’ ‘They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’* These are the declarations of ‘him who cannot lie,’ and shall assuredly be verified: but are they yet accomplished?

“To ascertain this, let us for a moment examine the state of that part of the earth where religion flourishes most: and let us, as we enter upon the inquiry, lift our hearts to God in grateful adoration, that *that portion is, doubtless, the land of our nativity.* Now, with respect to Great Britain, long as it has been celebrated as the region of spiritual light and liberty, it may be remarked,

without viewing things through a medium, darkened by any gloomy system, or discoloured by prejudice, nay, it *has* been remarked by men whose judgement and candour are unquestionable, that that is a highly-favoured congregation, whether among churchmen or dissenters of any persuasion, of which *one half can be regarded as decidedly pious*; and that any town or village has attained a comparatively high degree of moral cultivation and sobriety, if more than *half* its inhabitants punctually attend public worship. It will result then, I fear, that in the *most favoured* portions of the British isles, not above *one-fourth* of the inhabitants have sincerely devoted themselves to God, in a course of Christian faith and practice. If this be correct with respect to places *most* improved by religious culture, what must be inferred with respect to those which have not had such advantages? What of the numerous places in which the churches and chapels will not hold a fifth part of the inhabitants? What of the parishes (and such there are) where there is neither church, chapel, nor meeting-house? And if such be the sober estimate of this ‘land of Bibles,’ as it has been styled, of this focus of spiritual light, of this Protestant asylum of Christian truth, what might be inferred of Catholic countries? What of Mahometan? What of the regions where religion has scarcely penetrated? What of those where it has not penetrated at all? Does *‘the desert THERE blossom as the rose?’*

Do the mountains and hills THERE break fourth into singing? Do 'the trees of the field THERE clap their hands,' for joy that the light is shed around them? Alas! no. 'Darkness covers the land, and gross darkness the people.' But this I affirm shall only be for a season, and that of comparatively short duration; because it is contrary to the declared purpose of God, (evinced in numerous portions of prophecy besides those already quoted,) that *the whole world shall be evangelized.*

'Hence we may proceed to the practical application of this train of induction: for, if it be the obvious design of God, that the whole world shall be evangelized, since God operates by means, it behoves us to ascertain the *probable* means. And here there can scarcely be room for a moment's hesitation: for, however diversified the language of different books of Scripture, however varied its authors, as to place, time or character, the grand object of all, the palpable tendency of every part, is one and the same: it is, 'to open men's eyes; to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith.' Nor are these blessings ultimately to be restricted to a minority of the human race, as they would seem to have been in all the preparatory dispensations, under which the world has yet been placed. The Christian religion is not only intended for universal diffusion, but, if I do not sadly

misinterpret scripture, for almost indefinite duration in that state of 'fulness.' Though the earth has lasted nearly six thousand years, I regard it 'as yet in its infancy: I apprehend that the millennial state, the morning twilight of which seems just appearing, will not continue merely for a thousand years, but for three hundred and sixty-five times a thousand. How exquisite the consideration, that during that immense period, 'Satan shall be bound,' and the whole earth constitute 'one fold, under one Shepherd!' how exhilarating the thought that *we* are permitted to contribute towards so delightful a consummation!

The glorious purpose, then, for which the word of God is given, is clearly marked and defined: it remains for us to consider, how *we* are to co-operate in the accomplishment of this purpose; and that is, evidently, by learning and doing the will of God.

"Now, if any person, who has not made up his mind on this momentous topic, were to inquire of me, 'Is it the will of God that the Bible shall never be circulated but with a commentary? I should reply, *Certainly not.* Should he ask again, 'Is it the will of God, that the Bible shall never be circulated, but when it is accompanied by a tract?' I should, in like manner, reply, *Certainly not.* 'Is it the will of God, that the Bible shall never be circulated but in company of a hymn-book?' *Certainly not.* 'Is it the will of God, that the Bible shall never be circulated without a Prayer-

Book, as a corrective? Certainly not. In none of these cases, be it observed, is the junction *censured*; occasionally, indeed, it may be *recommended*; but no where, so far as I am aware, is the *inseparable junction prescribed*. 'Is it, then, the will of God that the Bible shall be *circulated*?' DOUBTLESS. It is the will of God, that it shall be circulated universally, that it shall be translated into all languages, that it shall become known in all nations, that it shall transform all hearts. Contemplating this as the indisputable scope of many scripture predictions, the matter of my wonder and regret is, not that Societies, constituted for purely religious purposes, spring up and flourish around us, but that their formation has been delayed for so many ages: for, though this copious dissemination of spiritual knowledge be the *Divine will*, the accomplishment of it is referred to *human agency*. He confers honour upon *us*, by making us his instruments: but, permit me to say, we thereby incur a high responsibility; and if, from indolence, from prejudice, from indifference to the welfare of men, from aversion to the cause of God, we shrink from the task, *it is at our peril*. Be not startled, if I add, that he who does not cordially promote the will of God, so far as his capacity and circumstances enable him, virtually *opposes it*. Let not such a man say,—*I am not formed for exertion: I cannot keep pace with this moral movement: 'tis enough for me*

to take care of my own concerns: I will, therefore, shut myself up in my shell, be my own centre and my own circumference, and leave God to carry on his own work.—Let him not talk 'after this strange fashion;' or, if he do, let him be reminded, that a dead weight left in the way of a moving machine, may oppose as effectual an impediment as animal energy operating in a contrary direction; and that he, who voluntarily left it there, is accountable for the mischief it occasions.

"But, I am persuaded, no such selfish sentiments operate in this assembly. I doubt not that the cause of the Bible, and of the Bible Society, and of most other societies constituted for the promulgation of religious truth, has here an advocate in every heart. I have not meant so much to present incentives to the commencement of a *new course*, as to perseverance in an *old one*; one that has had the test of several years, and is palpably stamped with the blessing of '*Him, who ordereth and none shall hinder.*' In this course let us persevere; let us train up our children to enter upon the same path; let us not suspend our exertions, till, not merely our neighbourhood, but our nation, our colonies, the countries of our allies, nay, the whole world, to the remotest corner, has heard, and felt, and obeyed, the invitation, 'to draw water out of the wells of salvation.' '*Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.*'"

Jubvenile Department.

CALENDAR

FOR

JULY, 1816.

1. *The Name* is derived from the Latin *Julius*, the surname of C. Cæsar, the dictator, who was born in this month.

II. *Fasts and festivals.*—July

2. *Visitation of the Virgin Mary.*

This festival was first instituted by Pope Urban VI. in commemoration of that remarkable journey which the mother of our Lord took into the mountains of Judea, in order to visit the mother of St. John the Baptist.

July 3. *Dog-days begin.* They extend from July 3, to August 11. The Romans sacrificed a brown dog every year to Canicula, or the dog-star, at his first rising, to appease his rage. This, however, arose from a groundless idea that the dog-star, so rising, was the occasion of the extreme heat and the diseases of the season. See Dr. Hutton's *Math. & Philos. Dictionary*—Article, *Canicular Days*.

July 7. *Thomas à Becket*, lord high chancellor of England, and archbishop of Canterbury, in the reign of Henry II. and one of the most lordly and insolent prelates that ever existed. He was murdered, Dec. 29, 1171. Two years after, he was canonized, and Henry did penance, as a testimony of regret for his murder. In the habit of a pilgrim he came to Becket's tomb, submitted to be *scourged by the monks*, and passed a day and a night without refreshment, kneeling upon the bare stone! Every

fifty years there was a jubilee to the honour of Becket, which lasted fifteen days. The devotion to him, in the city of Canterbury, almost effaced the adoration of the Deity, and of the Virgin Mary. In one year, there was *not a penny* offered at God's altar; the Virgin had only 4l. 1s. 8d. but St. Thomas's had 954l. 6s. 3d.! Lewis VII. of France, who came to visit the shrine, on a pilgrimage, offered one stone, which was esteemed the richest in Europe. Henry VIII. however, unshrined and unsainted him at once. The shrine was broken down, and carried away; the gold that was about it filling two chests, which were so heavy, that they were a load to eight strong men to carry them out of the church. The king also ordered his name to be struck out of the Calendar. Who put it in again, I know not. (*Audley's Companion to the Almanack.*)

III. *Astronomical Occurrences.*

—The sun enters Leo on the 23d, at 37 minutes after one in the morning. The moon enters her first quarter on the 3d; is full on the 9th; enters her last quarter on the 17th; her change will be on the 24th; and she will again enter her first quarter on the 31st. She will pass Jupiter on the 3d, the Georgian planet on the 6th, Saturn on the 12th, and Mars on the 26th; and she will again pass Jupiter and the Georgian planet on the 31st. Mars is approaching the sun, which he will pass on the 8th of October. He sets on the 1st, at one minute after ten in the

evening, and, on the 31st, at 38 minutes after eight. On the 25th, he passes on the northern side of *Alpha Leonis*, at the distance of 44 minutes of a degree, or about three semi-diameters of the sun. The star is of the first magnitude, and is the brightest in the constellation of the lion. It is also called *Regulus*, or the lion's heart. Jupiter is conspicuous in the evening, on the western side of the meridian. On the 1st, he sets at 26 minutes after midnight, and on the 31st, at 23 minutes after ten. An emersion of his third satellite will happen on the 7th, at 28 minutes after ten in the evening; an emersion of the second will happen on the 13th, at 29 minutes after nine; an *immersion* of the same satellite will take place on the 20th, at 38 minutes after nine; and an emersion of the first satellite will be visible on the 31st, at 14 minutes after nine. The planet Saturn is now coming under our view in the evening, rising on the 1st, at 17 minutes after ten, and on the 31st, at 12 minutes after eight. The Georgian planet is still in a favourable situation for evening observations. Its great distance from the earth, and the long period of its revolution round the sun, prevent any rapid change in his situation, among the fixed stars. The place, therefore, which the Georgium Sidus occupied in the Scorpion, at the end of the last month, is so contiguous to that planet's present position, that the observations made in the last Magazine may be a sufficient guide for the present month. Its slow motion among the fixed stars, makes it participate in that daily change which is common to them. Hence, the planet may be observed to be in the same

place about four minutes earlier every night. It comes to the south on the 1st, at 43 minutes after nine, and, on the 31st, at 39 minutes after seven.

IV. *Naturalist's Diary.* This month is, generally, accounted the hottest in the year. In consequence of the excessive heat, an evaporation takes place from the surface of the earth and waters, and large clouds are formed, which pour down their watery stores, and deluge the country with floods; frequently laying the full-grown corn. These summer storms are generally attended by thunder and lightning. During the intense heat of this month, we eagerly seek the luxury of cooling shades. Bathing, too, is both agreeable and healthful at this time. (*Time's Telescope.*)

Though the month of June is generally distinguished by the greatest variety of British plants coming into flower, yet July is remarkable for the greatest profusion of wild flowers actually *in blossom*. This circumstance arises from many plants continuing to unfold new blossoms during a considerable part of the summer. Those plants, however, that require the most intense heat of the sun to bring their blossoms into view, may, with few exceptions, be expected to unfold their earliest flowers in the course of the present month.

The common lime-tree, (*tilia europæa*,) may be selected as a suitable botanical object for July. It has a yellowish floral leaf attached to the peduncle, or stalk, that supports the flowers. Among the shrubby plants, those called heaths will attract attention. The common heath, (*erica vulgaris*,) has bell-shaped blossoms; the cross-leaved heath, (*erica tetra-*

lila;) has remarkably beautiful egg-shaped blossoms, of a purple hue, with leaves growing in fours; and the fine-leaved heath, (*ericia cinerea*;) has leaves growing in threes. This month, our slow rivers, and standing waters, are adorned with three very beautiful flowers, which float upon their surface; the white water-lily, (*nymphaea alba*;) the yellow water-lily, (*nymphaea lutea*;) and the fringed bogbean, (*menyanthes nymphoides*.) The leaves of both the water-lilies are generally larger than the leaves of an octavo volume: but those of the fringed bogbean are smaller than the leaves of the smallest pocket Bible, and are serpentine at the edge, and spotted on the upper surface. The colour of the flowers of the water-lilies may be known from their respective names; and the bogbean has fringed blossoms of a beautiful yellow. On the sides of hedges will be found another plant, with fine yellow flowers, called the common Saint John's wort, (*hypericum perforatum*.) Its leaves are full of little dots, which appear like little holes, and, from this circumstance, it is distinguished by the epithet *perforatum* (perforated.) The stamina, which are very conspicuous, are divided into three, or more, bundles, or brotherhoods. It belongs, therefore, to the class *polyadelphia*, *poly* signifying many; and *adelphia*, brotherhoods. There is also another plant of the same genus, which is called Saint Peter's wort, (*hypericum quadrangulare*;) the stalk of which is square, or four-sided. The common house-leek, (*sempervivum tectorum*;) is sometimes one of the flowering plants of July. It has twelve stamina, and twelve pointals, and is, consequently, of the

class, *dodecandria*, and of the order *dodecagenia*, *dodeca* meaning twelve. In addition to the twelve stamina and twelve pointals, it has twelve petals, twelve capsules, or seed-vessels, and its calyx has twelve divisions.

V. *Remarkable events*.—July 3, 1776. The Massachusetts Assembly united with the Congress in declaring the colonies independent.

July 5, 1100. Jerusalem was taken by the crusaders.

July 14, 1789. The Bastile was destroyed at Paris.

July 14, 1791. Commenced the Birmingham riots.

July 23, 1588. Is the date of the first English newspaper.

VI. *Births and Deaths of Illustrious Individuals*.—July 6, 1415. John Huss was burnt alive at Constance.

July 6, 1553. Edward VI. expired at Greenwich.

July 15, 1685. The duke of Monmouth was beheaded on Tower-hill.

July 21, 1683. Lord Russel was beheaded in Lincoln's-inn-fields.

July 26, 1680. Died John Wilmot, earl of Rochester.

VII. *Remarks*.—The most remarkable day in this month is the fourteenth. As, in large and complicated machinery, one wheel may set in motion a hundred, or a thousand, so in one event may be suspended a countless multitude of consequences, which may spread in all directions, and reach down to the end of the world. From the fall of the Bastile, to the battle of Waterloo, in the course of 26 years, what an astonishing scene has been presented to the world! And who will say, that the French revolution, in its fearful energies, is now exhausted? Important changes in Europe

may still be expected. "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try the children of men."—Psal. xi. 4.

PHILOSOPHICAL REFLECTIONS.

No. VI.

SOUND.

Whence *sound* with all its fine varieties?
Whence the delightful intercourse of friends,
Enjoy'd in conversation? Wondrous air,
(Wisely adapted to each human sense,)
To it we all commit our thoughts,
And flying words express the quick idea!
Without its power, dumb the tuneful voice;
Nor whispers soft, nor thunders loud are heard,
To th' useless ear, *alike* important *both*.

So debased are our understandings, and so perverse our wills, that, to be enabled duly to appreciate our numerous advantages, it is almost necessary to be first deprived of them. A state of deprivation often reminds us of comforts and favours we had been accustomed, from constant possession, to overlook; and the Great Disposer of events not unfrequently adopts this method to show us our mercies, and excite our gratitude: thus the afflicted learn the value of health, the reduced best understand the worth of competence, the shipwrecked mariner never before so desired the harbour, the solitary prisoner is most convinced of the pleasures of society; and, were it possible to exist during a suspension of the operations of air, we should afterwards breathe it with more grateful sensations: all the advantages we have previously enumerated would cease, nor could we be longer delighted with the charms of conversation, and the harmony and variety of sounds. By means of the air pump, it is easily proved, that air is the vehicle of sound, as the strokes of the clapper of a bell

are not heard when the air is exhausted from the receiver under which it is placed. The air is an elastic fluid. When bodies move in it, they condense that part towards which they move, and, of course, the part from which they recede is rarefied. This compression and rarefaction produce a vibratory motion in the fluid. The evident tremulous motion of the string of a violin, whether produced by the bow or the finger, and that of the wire of a piano-forte, or of a drum, a bell, &c. cause corresponding vibrations in the air; for the air being composed of inconceivably small particles, the least motion of a body must displace, or put in motion, the several particles next to the moving substance: these communicate the motion to the adjoining particles, in quick rotation, till the vibrations reach the air, in the vicinity of the ear, and produce corresponding motions in the thin membrane, obliquely stretched across the auditory passage, the appropriate nerve conveys the sensation to the mind, and thus we become familiar with sounds.

It is evident, that the strength of the sound depends on the force of the vibrations; violent force, therefore, produces powerful sounds: thus, thunder is supposed to be caused by the concussion of two bodies of air, the lightning, darting through the air with such rapidity, produces a vacuum, which the air instantly rushes together and fills; the tremendous noise we hear is a consequence. Similar effects attend the inflammation of gunpowder.

Besides sounds, which are denominated soft or loud, every one is sensible of the difference between grave and acute sounds,

or low and high tones; which difference consists in the varied velocities of the vibrations of bodies: it requiring a greater number of vibrations, in a given time, to produce an acute than a grave sound.

It is supposed, that sound, under all circumstances, wind only excepted, arrives at the ear in equal times, from bodies equally remote, and this velocity is 1142 feet in a second of time. Nor is this observation without its uses. We have but to notice the period of time, elapsing between the flash and report of a gun, to ascertain our distance from a ship, a sea-port, &c. or that between the flash of lightning and peal of thunder to calculate on our remoteness from the storm.

The distance, at which sounds can be heard, is thought to depend on many circumstances; the varying density of the atmosphere, the direction of the wind, and the conductors that occur. The slightest scratch of a pin, made at one end of a long piece of timber, is heard by an ear placed at the other end: an experiment not uncommon to children. It is said, that in calm weather a whisper may be heard across the Thames; and that the trampling of horses has been heard, by applying the ear to the ground, and an enemy's approach discovered, when no sound could be otherwise noticed. Even the unassisted human voice has been distinguished from New to Old Gibraltar, a distance of about 11 miles.

The aerial waves often meet with an obstruction, striking against bodies in their progress. When they are interrupted by a hard and regular surface, they are sent back, and the ear that is situate in the course of these

reflected waves, will perceive a sound corresponding with the original one, though seeming to proceed from a cause behind the obstruction, although the hearer should be also the speaker, or the cause of the original sound. This enchanting effect is called *echo*, with which most young persons are familiar, and on which poets have ever delighted to dwell. The ingenious have not failed to avail themselves of these facts, and variously to dispose of echoing bodies, so as not only to form multiple echoes, one clap of the hand appearing like many, and one *ha* like laughter, but they have even contrived musical rooms, that should also vary the tone and intension, so that one instrument should seem like a concert. It is, however, remarkable, that there are letters which no echo will repeat, particularly the letter S, and the circumstance that informed Lord Bacon of this fact is deserving of regard, as affording an example of the tendency of philosophical information to correct the errors of superstition. At Pont Charenton, near Paris, where was a celebrated echo, formed by the walls of a ruined church, an old Parisian inferred that it must be the agency of good *spirits*; "for," said he, "if you call Satan, the echo will not deliver back the devil's name, but will say *va-t'en*, which signifies, avoid." More extravagant were the ancients, who, yielding the dominion of their minds to imagination, personified Echo, and placed her in their mythology.

The most remarkable instances of echoes in Great Britain, are that in Woodstock-park, which in the day time, returns, very distinctly, seventeen syllables, and at night, twenty. That at Ros-

neath, near Glasgow, which will repeat a tune from a trumpet three times completely, and that at Thornbury Castle, answering nearly a dozen times. Some philosophers have applied their observations on echoes, to the measurement of inaccessible distances.

Sounds being thus reflexible, they may be magnified by contrivances similar to those employed with light, which we shall have occasion to describe, when treating of optics. Sounds, uttered in one focus of an elliptical cavity, are increased in the other focus. Thus, in the famous gallery of St. Paul's, so eagerly visited as an idle curiosity, but which should be familiarly explained, a whisper uttered on one side is distinctly heard on the other. Such observations are not merely gratifying, they are useful. On this principle, speaking and hearing trumpets are contrived, which, though often seen, are little understood.

What a field of inquiry and reflection does this subject afford to the diligent mind! We have merely glanced at the outlines. The human voice, with the organs of speech, the comparison of sounds in general, and musical

temperament, will enlarge and delight the understanding. Various are the authors that may be profitably consulted.

How marvellous are the works of the creation! How infinite the perfections of the Creator, displayed in the nice arrangement of operations so apparently complicated! How innumerable the sounds that reach the ear, even in an hour! How various the producing causes! How different the courses of those sounds, crossing each other in all directions, yet, without losing their characteristic distinctness and harmony, and degenerating into confusion!

Of all characters, the Christian has the greatest cause for admiration and gratitude on this subject. The first serious impressions of most are received by means of sound; for "faith comes by hearing." Of all the sounds with which he has been delighted, though he has listened to the notes of the nightingale, and been overcome with the charms of music, that of the glorious gospel has been the sweetest to his ear, and the most influential on his heart. May it prove so in the estimation and experience of every youthful reader! N. N.

Obituary.

Mrs. WHITCOMB.

Mrs. WHITCOMB, of Gosport, was a very moral woman, a good wife, and an affectionate mother; she was very regular in her attendance on the ministry of the word, and aware of the importance and necessity of regeneration, before

she could appear before God in heaven; and frequently, when going to the house of God, felt a wish, that it may be the time in which converting grace might be communicated to her soul: she likewise prayed, that God would send some affliction that might be sanctified to her conversion. Whe-

ther in answer to her prayer, or not, she had her request in an affliction, painful in its nature, and of long duration; and which, at last, terminated in death. Under this affliction, the writer had many opportunities of visiting her, and frequently witnessed her distressing fears concerning her state; but these fears arose, principally, from a consciousness of danger, rather than a heart broken for sin. Hence, when any hope of recovery presented itself, they, in a great measure, subsided, and when restoration was doubtful they revived; nor did she feel a real sense of sin and contrition on account of it, until a few months before her death, when conviction seemed fastened on her conscience, and her language was, "What shall I do to be saved?" Her views of herself were of the most humiliating kind, and despair agitated her whole frame. In this distressing state of mind, she continued for some time, after which, she was indulged with more correct views of Jesus Christ, in his person and work, as the only refuge for the guilty, rejoiced in that faithful saying, "That he came into the world to save sinners," and was enabled to rest on his all-sufficient righteousness and atonement, as the only foundation of hope, saying, "If I perish I will perish here." Her principal fear now was, lest she should be deceived at last—but those words, "O thou of little faith, wherefore dost thou doubt," relieved her, and she enjoyed a pleasing confidence, saying, "None but Christ, none but Christ!"—"Why art thou cast down, O my soul, hope thou in God."

Her affliction still increasing, she was the subject of much pain, but was remarkably supported,

from a consideration, that she was in the hands of a faithful God; and, as she advanced nearer the confines of the grave, her hopes of immortality increased, and she could say, "Yea, though I pass through the valley of the shadow of death, I will fear no evil." Not long before her death, while struggling with the king of terrors, she sang with a firm voice, and strong faith,

"Tho' painful at present, 'twill cease before long,
And then, O how pleasant the conqueror's song!"

She seemed to be looking into the invisible world, when she again broke out in singing with ecstasy:

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll,
Across my peaceful breast."

So complete and glorious did the righteousness of Christ appear in her view; and so encouraging her interest in it, that she dwelt, with peculiar pleasure, on the language she often sang:

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

To her husband, who stood by, she said, "Farewell, farewell, be concerned to follow me; and do not forget to pray, that at last we might meet again." A little before her departure, she was again tempted to question if all was right, when, after a little hesitation, she exclaimed: "I know he will never leave me, nor forsake me." She then requested those about her to join her in singing,

"The fountain of Christ, Lord help us to sing, &c."

and, anxiously longing for the period of dissolution, she said to a friend, "Do you think I am dying? How long will it be?" And when answered in the affir-

mative, and that it could not be long, she said: "This cannot be death; surely this is not dying," then, putting her hand over her face, already covered with the drops of death, she said: "This is death. Come, Lord Jesus, why are thy chariot wheels so long in coming." She continued in this happy frame of mind, until half-past eight o'clock of the morning of March 10th, 1815; when she entered into the joy of her Lord, to possess the rest which remains for the people of God. Her funeral sermon was preached, at her request, from 1 Tim. i. xv.

Forton.

T. T.

MISS SARAH BISLEY.

Miss Sarah Bisley was a native of Cholesey, in the county of Berks. She was born of pious parents, who were anxious for the spiritual welfare of their family; but, by what means she was first brought to the knowledge of the truth, I have not been able to ascertain. God is not confined to any, and he always adopts those which are most calculated to glorify his name, in the experience of the individual himself. But the question of the greatest importance is not, I conceive, By "*what means* was I brought to believe in Jesus?" but, "*Do I believe* in him?"

On examining the church book, I find, she was baptized, by my predecessor, in the year 1796; and, during the whole period of her Christian profession, her conduct was uniformly such as reflected honour upon the society with which she was united. In no period of it was there ever any thing that occurred to give them a moment's uneasi-

ness; nor did she ever require to be admonished of her duty, as a Christian, and as a member of a Christian church. She exhibited, in a striking degree, what, in the sight of God, is of great price, "the ornament of a meek, and quiet spirit." And, as she loved the peace of Jerusalem, so she sought it, and her tender and affectionate spirit was grieved, whenever it was obstructed. In conversation, she was always edifying, for she had diligently studied the apostle's exhortation, "Let your speech be always with grace." Indeed, the things of God flowed as freely from her lips, as water from the fountain: they seemed always uppermost in her heart, and, when things are in their places, the best things will be uppermost. And, as *her* religion was not that of the gloomy ascetic, but of the cheerful saint, who has felt the love of God shed abroad in the heart, so her pious discourse seldom failed to raise the depressed, and to comfort the mourners in Zion. She felt a deep concern for the church's prosperity; and, when, in her affliction, she was informed of a recent addition to our number, she blessed God, and hoped it would soon be followed by another. And, when a plan was mentioned to her, of aiding the funds of the India mission, she entered into it with all her soul, and only regretted that her means were too contracted to enable her to do what she desired. It was upwards of twelve months since, that she was seized with the affliction which terminated in her death; and though, I believe, she was not at first aware that it would procure her dissolution, she was prepared for the event; and, when she was fully apprized of it, it gave her no uneasiness.

for she desired "to depart, and to be with Christ."

For some time previous to her illness, the words, addressed by Peter to our Lord, (Matt. xv. 28.) "Lord, bid me come unto thee," were much impressed upon her mind, as were those in Isaiah, xxvi. 3, "Thou wilt keep him in perfect peace, whose mind is stayed upon thee, because he trusteth in thee." She then considered them as designed to support her under some approaching trial, or affliction; and no Christian, that ever I was acquainted with, better understood, or knew by experience, what "the fear of God" was, than she did. Her countenance and her conversation, plainly indicated, that all through her long affliction, it "ruled in her heart." Sometimes, when greatly distressed by bodily pains, she would observe, "I view it as coming from the hand of a kind Father, and only pray for patience, and resignation to his will. I desire not to have any will of my own, but to be able, in all things, to say, "Thy will be done." But she was not exempt from sharp and painful conflicts with the enemy, in her affliction. At one time, when I visited her, I found her very happy, though her mind had just been sharply exercised. "Satan had suggested to her," she said, "the folly of thinking that there was such a place as heaven, and such a person as Christ, as she had never seen either." When that scripture afforded her instant relief, "Blessed is he that hath not seen, and yet hath believed." At another time, she expressed a deep sense of the value of the word of God, and the sweetness of the divine promises, saying, "What should we do without a promise, in the prospect of eter-

nity?" "How would the mind be filled with terror and distraction, if it had not for its support the word of God?" She felt much comfort from Rom. viii. 33, "Who shall lay any thing to the charge of God's elect? It is God that justifieth," &c. When parting from her, at another time, I observed, "I was thankful her mind was so peaceful and comfortable;" to which she replied, "It is all through Jesus!" And after saying, what a debt of gratitude we owed to God for his redeeming mercy, she answered, "O, I am a poor, ungrateful creature." On being interrogated by a friend as to the state of her mind in prospect of death, she replied, "I am safe, resting on the promises of a faithful God to poor sinners. I am a sinner, and Christ came to save such." At one time, when suffering the most acute pain, she desired a hymn to be read, which began with—

"Free grace to every heaven-born soul,"

and, while it was reading, she several times exclaimed, "Yes! 'tis all of grace, free grace." The last week, owing to her excessive debility, she could speak but little, yet, what she did say, evidenced that she was patiently waiting for her dismissal. She frequently exclaimed, "How long, Lord, ere thou wilt take me to thyself." One of her attendants observing her repeat those words, the evening before her dissolution, said, "What a mercy it is to be enabled to say so." "Yes, it is a mercy, to unworthy me." When the time of her departure seemed fast approaching, she said to those around her, "This is not being stoned to death, or being crucified;" alluding to the manner of her

departure, it seemed so calm and easy. She then inquired, "Do you think I shall go to-night? What if I should spend the sabbath in heaven!" The 17th of John being read, she was exalted by it, and then repeated the last verse of the 3d of Philippians, "Who shall change our vile body, that it may be made like unto his glorious body," &c. Afterwards, looking up, she added, "I am going; I hope the Lord will be with you." She continued to speak some time afterwards, but not so as to be understood, excepting the words, "Sing! sing!" and, in a short time, fell asleep in Jesus, on Lord's-day, March 17, 1816; and, on the evening of the following sabbath, the event was endeavoured to be improved, by a discourse from Hebrews, vi. 12, which was addressed to a very numerous and respectable auditory. Thus her family have lost a valuable relative, and the Christian society with which she was united, an honourable and highly exemplary member. May we prepare to follow her to those regions of unclouded day, where the tree of life eternal stands, and death hath no dominion.

J. T. DOBNEY.

Wallingford, April 5, 1816.

LYDIA MANNING,

DIED at Stratford, Essex, April 25, 1816. She had been drawn up out of a horrible pit, and was made a monument of mercy. Many times she acknowledged to a friend, "I have committed every sin, except murder!" On Lord's-day, March 3, 1809, she was baptized; and on the same day was received into the communion of the church, at Bow. It was very gratifying to observe, that, after she became a Christian,

there was a striking change for the better, in the appearance of her dress, and her cottage. Simplicity, sincerity, and warm affection, were her chief characteristics. In some persons, much of the appearance of affection has been seen, where there was but little of the reality; and some have had much of the reality, though they did not show it to advantage. But this poor widow had both the appearance and the reality, to a very high degree. A sweet odour of Christ attended her common conversation. The writer of these lines will not soon forget her simple talk on heavenly themes, warm from the heart, and worth more than the finest volumes of artificial rhetoric.

Her love to her pastor, and to the church of which she was a member, was uncommonly fervent; and every one admired her uniform and regular attendance on the ordinances of public worship. Her maintenance was derived from a little basket of small wares, which she carried about to the neighbouring villages. Religious tracts, too, she sold; but no profane songs. Many respectable persons, of different denominations, were pleased with an opportunity of giving her encouragement. Her husband died many years ago, and her son and her daughter were removed from her, she knew not where; but, by her industrious and frugal habits, she provided for herself, and assisted some that were poorer than she was, and deposited with a good man, in the neighbourhood, a little money, to defray the expenses of her funeral!

She was interred in the new burial-ground, belonging to the Baptist meeting-house, at Bow, April the 29th. Many of the

members attended as mourners, and many other friends came to her grave, to testify the very high esteem in which she was held.

She had, doubtless, her imperfections. Let those who saw them, make the right use of them. And let them remember, that she is now "without fault," before the throne of the Lamb.

If this paper fall under the notice of her children, they are hereby exhorted to cherish the memory of their mother with grateful affection—to recollect her manner of life, her prayers and her tears on their account—and to assure themselves, that they must truly repent, and believe the gospel, or they cannot expect to be associated with their mother in the heavenly world!

Lydia Manning was visited by many friends, during her last long and distressing affliction. One of them reports, that when it was intimated to her, that her friends indulged a hope that she would be permitted again to worship with them at Bow, she replied: "The Lord's will be done! I had rather depart, and be with my blessed Lord. When I think of what my blessed Lord Jesus has done for me, and the happiness I am going to enjoy, I can hardly contain myself; my soul is ready to leap out of this poor body, and be gone."

To another friend, who kindly inquired into the state of her mind, she exclaimed, with a strong and cheerful tone, "I want to depart, and be with Jesus, which is far better: I am waiting my heavenly father's call."

Another friend, who sometimes sat up with her, states, that on one occasion, several months before her death, she broke the si-

lence of the night, by crying out, with a loud voice, "Dear Jesus! surely I have loved thee." "I am afraid," she added, "my friends will think I do not love him, because my breath will not let me speak much! but blessed be his name, I hope I do love him." Then, turning to her Redeemer again, she cried: "Shew thy face to a poor unworthy sinner, that longs to be with thee, and see thee as thou art."

To another Christian friend, she declared repeatedly, "Twice I have heard music, as if it were the heavenly hosts, playing on their instruments; the sound was so sweet." She was, in her own estimation, the worst of sinners. This made her weep; but she would say, "Though Peter denied his Lord, yet he found mercy; so, I hope, I shall." During her last illness, she was sometimes quite cast down; all appeared dark. But when this friend opened the Bible, and read a few verses, she revived again, and, on one occasion, cried out, "Come, my dear Lord, fetch my weary soul, and place me in thy bosom."

To those who waited upon her, she would often say, "I am afraid of giving you too much trouble; but never mind: if I am not able to satisfy you for it, the Lord will pay you all."

After much pain, which she endured without murmuring, her gentle dismissal was at length granted. Having been much forgiven, she loved much. Mr. Newman preached her funeral sermon, from words selected by herself: "O death, where is thy sting? O grave, where is thy victory?" 1 Cor. xv. 55; and, according to her request, Mr. Pope's Ode for the dying Christian, was sung at the close of the service.

Review.

Twenty Short Discourses, adapted to Village Worship, or the Devotions of the Family. Vol. IV. Published from the Manuscripts of the late Rev. B. Beddome, A. M. Button and Son, and Hamilton. 8vo. pp. 175. Price 3s.

WE are persuaded, that many of our readers, perhaps the greater number of them, know, that three volumes of admirable sermons have already been printed, from the manuscript copies of the late venerable Beddome; and we entertain the hope, that not a few have them in their possession, and that they have read them with pleasure and advantage. The bare intimation, that this volume is in no respect inferior to either of the three preceding ones, will, we presume, be quite sufficient to induce those who have seen the former, to procure this; in doing which, they will furnish themselves with a fresh store of excellent family reading, for twenty succeeding sabbath evenings. They will probably conclude, and they may do it with perfect safety, that these discourses are too good to need any eulogium, and that the errors are too few, and too trivial, to require correction. But, as all our readers have not seen the former volumes, there must be some who cannot anticipate the merit of the present. It is principally for their information, that we proceed, in the following remarks, to give some account of this additional volume.

Though we cannot honestly allow it to be supposed, that we consider these sermons free from

mistakes, or that they could not have been better than they are, much less that they are the best we have ever seen; yet, in reviewing a posthumous work, particularly one which was not designed by the author for public inspection, we think, there can be no apology for criticising its faults, unless, either from their number, or magnitude, they possess a dangerous tendency, against which our readers should be put on their guard; and as, in the present instance, we conceive, this is not the case, we shall content ourselves with a brief notice of the general properties and excellencies of the discourses under consideration. Suffice it, then, to say, they are neither complex in their form, nor tedious in their extent; on the contrary, they are simple and natural in their plan, and short and pointed in their execution. In both these respects, they are *select*; so much so, as to render it very evident, that the author's mind was more occupied in choosing, than merely in collecting, his materials. They abound with scripture quotation, interesting thought, sound divinity, deep experience, and pious feeling. They are plain, but not common-place; intellectual, but not abstruse; clear, but not cold; devotional, but not enthusiastic.

The general cast of sentiment, and the prevailing turn of thought, are at a considerable distance from what is termed moderate Calvinism, though they do not, by any means, compass the length and breadth of the hyper-calvin-

istic system. The practical addresses, of course, are very far from being legal. There is no attempt to employ the hand of the formalist, whose heart is unaffected; the dread of a master's frown is not urged to produce the submission of a slave; nor is the idea of doing "God service," or the absurd notion of human merit, exhibited to engage the exertions of the proud Pharisee; neither is the discharge of spiritual duties enforced upon Christians themselves, by inadequate motives. The doctrinal parts are free from any tendency to antinomian licentiousness. There is nothing to countenance the inconsistency of those, who, while in words they acknowledge Christ, in works deny him; nothing to foster the fancied security of those "who are at ease in Zion;" nothing to apologize for the indolence of those who slumber and sleep, regardless of the bridegroom's approach; nothing to feed the pride of those who consider themselves as the favourites of heaven; nothing to encourage the presumption of the man who says, "*I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst.*" The prominent features of the sermons, then, are neither legal nor lawless. The practical addresses are evangelical, and the statements of evangelical truth are practical. The design of both is to remind believers that they are "not without law to God, but under the law to Christ," and to excite and strengthen the cheerful obedience of a dutiful son, by the smile of an affectionate father. The conduct which they require, and which they are intended to produce, would form a beautiful exemplification of the

genuine effects of that "*faith which worketh by love.*"

The style of the sermons is nowhere elegant, but always perspicuous, uniformly sententious, generally correct, frequently antithetical, and it sometimes assumes a kind of proverbial structure; which last property is peculiarly calculated to impress ideas upon the mind, and to print them upon the memory. In almost every page, there is a thought or two, printed, we were going to say, on the old-English-adage type,—which mode of printing upon the memory was, probably, much more in use before the modern art of printing upon paper was invented, than it has been since.

We could give many very pleasing extracts, which would also confirm the various remarks which we have made; but we wish rather to refer our readers to the volume itself. We can assure them, that they will not regret the purchase of it; for, beside its intrinsic excellence, it has what, in these times, may be called the *unusual* recommendation of being cheap.

The sermons being originally designed for the author's use only, needed no titles; and, as they were written, so they are printed, without any. The texts are; Who is the beginning—Lift up thy prayer for the remnant that is left—If ye know that he is righteous, ye know that every one that doeth righteousness, is born of him—I will give them one heart—Rejoice evermore—Pray without ceasing—In every thing give thanks—Quench not the spirit—Despise not prophecies—Prove all things—Hold fast that which is good—Abstain from all appearance of evil—Every

one that is of the truth, heareth my voice—Betrayest thou the Son of man with a kiss?—Judas by transgression fell, that he might go to his own place—Heirs of promise—Follow peace with all men—And holiness, without which no man shall see the Lord—Is not this a brand plucked out of the fire?—All these things have I kept from my youth up. What lack I yet.

The Tyrant of the Church. 1816.
12mo. pp. 69. Ogles.

CALLED, as we are, at the present time, to witness the revival of Popery in the western and southern states of Europe, we hail with pleasure every effort, made by learned and pious men, to draw the attention of the Christian world to the Apocalypse. In that mysterious book, we see the rise, the reign, and the ruin of antichrist. The little volume before us contains an ingenious disquisition on the number 666, the number of the name of the beast. See Rev. xiii. It is written with spirit and elegance, and will be allowed to contribute somewhat to the flood of light which Providence will doubtless pour on the last, as it has already on the earliest predictions of this sacred book.

A few extracts will enable our readers to judge for themselves, concerning the sentiments and the style of the author.

“There is but one particular, as it respects the sovereignty, in which it is possible for the apostate church to glory over the faithful; namely, in the *visible presence*. This circumstance, therefore, becomes the immediate point of opposition, ἀποδεικνύντα εαυτον: Christ, as the head, is supremely interested in, and inseparably present with, his

church, but his government is spiritual; and his presence manifest to faith, and not to sight. The adversary, like his grand exemplar in apostacy, finds resource in creature form, adapts his government to sense, and reveals himself as the *VISIBLE* head of the Catholic church.” p. 39.

“The grand feature of the former [the mystery of godliness] is ‘God manifest in the *flesh*’: the characteristic of the latter [the mystery of iniquity] is, ‘*man* showing himself to be *God*.’ Here, then, is the mystery of heaven, and the contrary-mystery of earth; that God should condescend, and that man should presume to be the *visible Christ*. This subject might be amply illustrated from the general Epistle of St. John. I shall at present only observe, that opposition to God, manifest as the anointed, is the principle of all anti-christianity; that a denial of the truth is the natural prelude to the imposition of a lie; and that rebellion, commencing with disaffection to the rightful sovereign, is consummated by the advancement of a usurper to his throne.” p. 55.

A Concise System of Self-Government, in the great Affairs of Life and Godliness, on Scriptural and Rational Principles. By J. Edmondson. 8vo. Gale and Fenner, &c.

THIS work may be properly considered, (as the author himself has hinted in the preface) “a suitable appendage” to *Mason on Self-Knowledge*.

Twelve chapters, written with much perspicuity, contain a great fund of useful remarks on the government of the mind and of the body—on self-government in the various employments of life—in varying circumstances—in company—in retirement—in our conduct towards other beings—in what relates to religious sects—in civil and political affairs—in

amusements and recreations. The concluding chapter states the *advantages* of self-government. Many valuable notes, also, have been supplied by the author's extensive reading.

We feel a slight objection to the title, as it now stands: for scriptural (some would say) always includes what is rational. The design is obvious:—better say, perhaps, 'principles of reason and principles of revelation.' Or, at least, as the order of nature requires, say rather, 'Rational and scriptural principles.'

In p. 239, Mr. E. says, "A knowledge of God will produce love to *his person* and government." We should not have expected such a phrase from so correct a writer, who appears, also, in the pages immediately following, zealous to maintain the scripture doctrine of the Trinity.

In p. 21, the author says,— "We may venture to affirm, that a measure of light and grace has been given to all men, and that those who govern themselves by that light and grace, will, through the mediation of Jesus, not only be happy and useful on earth, but find their way to heaven." This statement may accord with the Arminian system of theology, but not, as we apprehend, with the scriptures. "The heathen may not know their obligations to the Redeemer in this world; but in the next, the subject, we may rationally suppose, will be laid before them; and then they will sing everlasting songs of praise to the Lamb, who has redeemed them out of every kindred, and tongue, and people, and nation." Rev. v. 9. This was a very favourite hypothesis with the late Dr. McKnight, whose excellent Commentary on the Epistles of the New Testament is much obscured by it.

With respect to the state of the heathen, we respectfully recommend it to the worthy author to consider, what an Arminian brother has said upon it, in a note to his Narrative of a Mission to Nova Scotia, &c. p. 217. The passages, now cited, seem to us inconsistent with the author's own statements in many other places; and still more so with the doctrine contained in many valuable notes, which he has extracted from British divines. See, particularly, the notes from Dr. Young, and bishop Beveridge, pp. 23, 24.

If we have freely pointed out what we disapprove, it is because, in general, we think highly of the work; and, we trust, the writer will soon find an opportunity of preparing a second edition.

A fair specimen of the author's manner, and a very useful caution to young readers, may be seen at the same time in the following short extract:

"There are more books than we can ever read, of which it may be said, that they contain the best thoughts of the wisest men that ever lived, upon the best and most important subjects. Why, then, should we choose those authors, as the companions of our retired hours, who can neither instruct nor edify? Who, that is wise, would waste his precious hours with triflers? or who would pore over those pages which neither enlighten the judgment, nor warm the heart?" pp. 41, 42.

Essays to do good; addressed to all Christians, &c. By the late Cotton Mather, D. D. F. R. S. A new edition, improved by George Burder, 12mo. pp. 172.

WE think Mr. Burder was well employed, when he was preparing a new edition of this little useful book. Few men have been so happily successful as Cotton

Mather was, in making the duties of piety appear pleasant. He invites and allures, with so much benignity, and with smiles so sweet, that it is impossible to refuse him a hearing. He was himself a man of most exemplary diligence, and wrote three hundred and eighty-two books ! Like a wise master-builder, he lays a good foundation for all the good works he recommends. He urges warmly the necessity of free justification by faith in Christ, and an unceasing dependence on the gracious aids of the Holy Spirit.

He addresses himself with great fervour and good sense to husbands and wives ; to parents and children ; to masters and servants. He has something appropriate to say to neighbours, to pious young men, and especially urges many useful proposals to ministers of the gospel, with directions for their pastoral visits. He writes to churches, schoolmasters, magistrates, physicians, rich men, ladies, lawyers, and societies for the reformation of manners. Some very important hints are to be seen in his "Catalogue of desirable things," with which the volume closes.

The following profitable and pleasant sayings we have transcribed, for the service of our young friends, who are preparing for the gospel-ministry :

1. "To reprove certain ecclesiastical drones, who had little inclination to do good, Father Latimer used a coarse expression, to this effect : 'If you will not learn of good men ; for shame, learn of the devil : he is never idle.'" p. 27.

2. "The life of a minister is the life of his ministry. The sins of teachers are the teachers of sins." p. 77.

3. "*Qui ludit in cathedra, lugebit in gehenna.* He that trifles in the pulpit shall weep in hell." p. 81.

4. "Cold preachers make bold sinners," p. 81.

5. "Recollect, that although the wind does not feed any one, yet that it turns the mill which grinds the corn, the food of the poor. When conversing with the rich, you may do this for the poor who are on your list." p. 88.

6. "There was a worthy minister, whom the great Cranmer designed for preferment, and he gave this reason for his design : — '*Nihil appetit, nihil ardet, nihil somniat, nisi Jesum Christum.* He seeks nothing, he longs for nothing, he dreams about nothing, but Jesus Christ." p. 91.

7. *Cadit asinus, et est qui sublevar : perit anima, et non est qui manum apponat.* An ass falls, and the first who comes lifts him up : a soul is on the brink of ruin, and not a hand is stretched out. Let Austin awaken us." p. 157.

8. *Vere magnum est magna facere, et seipsum putare nihil.* It is truly noble to do great things, and yet to esteem yourself as nothing."

9. "*Non bonus est qui non ad invidiam usque bonus est.* He is not a good man who has not goodness enough to call forth envy and hatred.

"I happened once to be present in the room, where a dying man could not leave the world, until he had lamented to a minister, whom he had sent for on this account, the unjust calumnies and injuries, which he had often cast upon him. The minister asked the poor penitent, what was the occasion of his abusive conduct ; whether he had been imposed upon by any false reports. 'No, sir ; it was merely this ; I thought you were a good man, and that you did much good in the world, and therefore I hated you. Is it possible ? is it possible,' said the poor sinner, 'for such a wretch to find pardon ?'" p. 166.

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Ahandiscovered in the Camp of Israel ; or the concealed Enemies of the Church of God exposed : or, the faults of the Friends of the Gospel corrected. By Isaac Mann.

THIS little pamphlet consists of nine essays ; the titles of which are as follows :

1. On declension in religious communities.

2. On hearing the word with profit.

3. The critical hearer censured.

4. The sleepy hearer awakened.

5. Cautions addressed to hearers of the gospel.

6. The evils of late attendance on public worship.

7. On searching the sacred scriptures.

8. On covetousness.

9. The secrets of the heart exposed to the judge of all.

To all faithful and zealous ministers—to all judicious and attentive hearers, and to all the friends of religion in general, the prevalence of those evils, which it is the intention of these essays to expose and to correct, cannot but be matter of sincere lamentation. They cannot, therefore, avoid wishing success to every attempt to lessen their prevalence, and even to strike at their existence. To all such persons, the little piece under consideration will be, in a good degree, acceptable.

We cannot, indeed, allow it unqualified praise. In some instances its language is incorrect. In some places it may be thought to assume an air of severity. And we are not certain but a greater degree of pathos, would have been admissible, and which would certainly have been an additional recommendation.

We cannot, however, but pronounce it a useful, and, upon the whole, a well written pamphlet. Its sentiment is just and important; its censures pointed; its language perspicuous and forcible, and its tendency uniformly good.

LITERARY INTELLIGENCE.

In the Press.

RELIGIOUS LIBERTY stated and enforced on the principles of Scripture and

common Sense, In six essays. By T. Williams.

Theological and Literary ESSAYS, on a great variety of experimental and interesting Subjects, by George Glyn Scraggs, A. M. of Buckingham, in 1 vol. 12mo.

Introductory and occasional LECTURES, for forming the minds of young men, entering the holy ministry, in theological and useful learning, and good manners; delivered in the academy of Whitburn: also SERMONS, evangelical and practical, by Archibald Bruce, late Professor of Divinity under the associate general Synod in Scotland.

At Glasgow, a selection of Mr. Hervey's Religious Letters, from the different volumes published; to which are annexed a considerable number of original ones.

The author of the Refuge has in the press, a new edition, much enlarged, of Thoughts on the Sufferings of Christ.

Lately published.

A new edition of Hervey's Theron and Aspasio, with the author's last Corrections. Never inserted in any former edition.

Sermons on Important Subjects, chiefly preached on sacramental occasions. By the Rev. T. Boston, of Etterick, author of Fourfold State, Treatise on the Covenants. Now first published from his Manuscripts.

Lectures, delivered before the Christian Philological Society, by Nathaniel Rogers.

The seventh volume of Village Sermons; or short and plain Discourses, for the use of Families, Schools, and Religious Societies. By George Burder.

A Collection of Religious Letters, from Books and Manuscripts; suited to almost every situation in the Christian life. Selected by John Brown, minister of the gospel, Whitburn. Second edition, with some additions.

A Collection of Letters, from printed Books and Manuscripts, suited to children and youth. Selected by John Brown, minister of the gospel, Whitburn.

The Glory of Christ displayed and improved; a selection of Hymns for young people, from Doddridge, Watts, Beddome, Cowper, Erskine, &c. By the Rev. Ebenezer Brown, Inverkeithing.

Second edition of the Dairyman, by Daniel Tyerman.

The Work of Faith, and Labour of Love, and Patience of Hope, exemplified in the Life and Death of the late Rev. Andrew Fuller, by Dr. Ryland, 8vo.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

WE understand, that the church at Calcutta has lately been supplied with two additional pastors. Mr. John Lawson and Mr. Eustace Carey are settled as resident pastors in that populous city, where, notwithstanding the progress the gospel has made, hundreds of thousands are living in the most degrading, polluting vices. The following extracts will prove gratifying to our readers:

Extract of a Letter from Mr. Ward to Mr. Newman, dated Serampore, Dec. 9, 1815.

"One of our country-born itinerants has lately baptized, at Chittagong, as many as twenty Mugs. We have had several additions lately at Serampore; and I baptized three persons the last time I was at Calcutta. The work of God amongst the Baptists in different European regiments in this country, is very gratifying. You will be much pleased, I think, with the recent report of the translations nearly finished at press. Yours, in the best bonds,
"W. WARD."

Copy of Dr. Carey's Letter to Mr. S. Hope, Liverpool.

"MY DEAR SIR,

"By the Bengal, I received your very kind favour, which first informed us of the great loss sustained by the Christian world, in the removal of our dear brother Fuller. We all are very deeply afflicted at the loss, because we do not see who can stand in his place. As it respects himself, his happiness is complete, and all the ends of Divine Providence, in raising him up and continuing him to us so long, are accomplished; but yet, I sometimes despondingly say, 'What shall we do without him?'

"The work of God is going on in India, in such a manner as to afford us much encouragement. Our congregations are not crowded, it is true, as in England; but we recollect, that a few years ago there were no congregations at all in India, who worshipped God. When I first came to India, I think the greatest number that can be allowed, of persons who feared God, in Bengal, did not exceed ten. I knew of only three at Calcutta at that time. But now there is scarcely a lane in that city, where you may not hear the voice of praise and prayer.

"There seems now to be a growing at-

tention to schools; government has lately encouraged them, to a considerable extent. The Countess of Loudon and Moira has interested herself much in promoting them, and in furnishing them with proper books; especially, in the Bengallee and Hindoostannee languages. I trust the final result of all these things will be found highly favourable to the promotion of true religion, among the miserable inhabitants of these extensive countries.

"The affairs of this mission being regularly communicated to the society, and printed, I could not, in a short letter, give you more information, than is regularly published. Generally speaking, I think the circumstances of the mission highly encouraging, though some particular things, of a discouraging nature, might be mentioned. The stations are widely extended, and the reports from most of them, are of a pleasing nature. The publishing of the word of God, in the languages of the East, is going forward as fast as can reasonably be expected. And the number of those languages is now far greater than we could have thought it possible to have extended it to, when we first began this important work. Schools are set up in various parts of the country, and, in short, every exertion, to the utmost extent of our abilities and funds, is made, to extend the knowledge of the Redeemer's cause.

With you, I sincerely wish, that a good account of the life of our dear deceased brother Fuller may be published: The memory of the just is blessed.

"I am, very truly, yours,

Serampore, "W. CAREY."
4th Jan. 1816.

AMERICA.

Extract of a Letter from the Rev. Dr. Staughton, of Philadelphia, to the Rev. Dr. Rippon, of London, dated May 11, 1816.

"We have now, in the United States, one hundred and twenty-four Bible Societies and Associations.

"In Philadelphia, there has been a delightful revival in one of the Presbyterian churches under the care of the Rev. Mr. Patterson. I think, from seventy to eighty were added to the church at a late communion. I trust the Lord is visiting Sansom-street in mercy. I baptized several last Lord's day, and have eight candidates more for the present month. For ever yours,

"WILLIAM STAUGHTON."

Domestic Religious Intelligence.

ANNUAL MEETINGS IN LONDON.

AN attempt has been made, for several years past, to form a general UNION of the Baptist churches; this, however, on a variety of accounts, was found impracticable. The difficulties which attended the plan of forming several hundred independent churches into one society, were insuperable, and the plan was relinquished. The object, however, has now been attained; and, whilst the ministers and members of our churches, both in town and country, have been collected together, in London, to promote the Spread of the Gospel in India, in Ireland, and in the villages in England, they have, imperceptibly, found themselves brought into a closer alliance than had before been known, till, in some good degree, it may be said of the denomination, *Jerusalem is builded as a city that is compact together*, Psal. cxxii. 3. The annual meetings of the denomination in London, have effectually promoted a UNION; a union of ardent affection, of sacred pleasure, and of energetic exertions, to extend the boundaries of the kingdom of Christ.

We proceed to give a short account of these meetings, in the order in which they were held.

The meetings commenced at Dr. Rippon's, Carter-lane, on Tuesday evening, the 18th of June, when Dr. Ryland preached from Rom. xv. 30, *The love of the Spirit*. Mr. Tilly, of Forton, (near Gosport,) engaged in prayer.

BAPTIST ITINERANT SOCIETY.

THE Annual Meeting of this Society was held, on Wednesday morning, the 19th, at the New London Tavern, Cheap-side. Though the breakfast was at six o'clock, yet several hundred persons partook of it. The chair was taken at seven, by James Pritt, Esq. the Treasurer: the report of the proceedings of the past year was read; from which it appeared, that the ministers who are engaged, under the patronage of the society, are, in number, *forty-five*; these are employed in spreading the gospel in *twenty-six* countries in England and Wales, in Scotland, in the Isle of Man, and in the Scilly Islands; and who make

known the glad tidings of salvation in more than *two hundred* villages. Many pleasing instances were stated of the usefulness of this society, both as it relates to preaching the word, and from circulating the scriptures and religious tracts.

The meeting, which was much larger than on any former occasion, was opened, with prayer, by Mr. Button, and the various resolutions were proposed by the Rev. Dr. Steadman, Messrs. Saffery, Upton, Newman, Pritchard, Shirley, Shenston, Weare, Pain, Ivimey, and Jeffery. Mr. Jeffery having been employed by the society, for the last year, in the off islands of Scilly, excited great interest in behalf of their inhabitants, by mentioning several pleasing anecdotes of the practical advantages derived from adult schools, and Sunday schools for children.

The following Resolutions were unanimously adopted:

1. That, as lovers of their country and friends of religion, this meeting cannot but cordially approve of "The Baptist Itinerant Society," whose object is to increase the knowledge and influence of evangelical truth in our own land, by the preaching of the gospel, the distribution of the holy scriptures, and religious tracts, and the establishment of prayer meetings and Sunday schools in such towns and villages as are destitute of the means of religious instruction.

2. That the laborious exertions of the ministers, who are engaged in itinerant and village preaching, demand the warmest thanks: and that this meeting would earnestly recommend to all the ministers, both in town and country, (so far as circumstances will allow) to engage in the same work.

3. That the thanks of this meeting be given to the Treasurer, Secretary, and Committee, for their attention to the concerns of the Society.

4. That, as the sphere of this Society's labours continues to extend, and its expenditure to increase, it is recommended to the Baptist Denomination, and the friends of religion in general, to afford it their countenance and support, to which, in the opinion of this meeting, it is peculiarly entitled, as the means of ameliorating the moral condition of our country, and promoting the best interests of mankind.

5. That the thanks of this meeting be

given to the Rev. Mr. Upton, and friends; and to an unknown friend, by Mr. Button, for the handsome donations this day presented.

6. That this meeting, convinced of the importance of maintaining the mission in the Scilly islands, do strongly recommend, that the fund, originally opened for the support of Mr. Jeffery there, be continued as a separate fund, and that donations and annual subscriptions, be received by the Committee of this Society for the same, to enable Mr. Jeffery still to itinerate, maintain the school, and circulate the scriptures and tracts in the off islands of Scilly, and that he be engaged, for one year, as the itinerant of this Society, and be allowed the sum of 70*l.* besides 35*l.* for expenses of boat hire, &c.

The Chairman having quitted the chair,

Resolved, That the thanks of this meeting be given to the Chairman, for his impartial conduct in the chair.

BAPTIST MISSIONARY SOCIETY.

On the same day, at 11 o'clock, the supporters and friends of this useful Society, assembled at Spa-fields chapel, (kindly granted a second time by the managers, for their annual services.) The worship commenced by singing. Mr. Palmer, of Shrewsbury, read the 45th Psalm, and prayed. Mr. Jarman, of Nottingham, preached from John, xvii. 3. "And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent." Mr. Briant, of Nottingham, (at present supplying at Spa-fields,) concluded in prayer. The hymns were read by Messrs. Ivimey, Shenston, and Pilkington. At six o'clock in the evening, met again at Sion chapel, when Mr. Roberts, of Bristol, preached from Daniel, vii. 13, 14. *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.* Mr. Mark Wilks, of Norwich, and Mr. Shenstone, of Alie-street, London, engaged in prayer; appropriate hymns were given out by Dr. Steadman, Messrs. Saffery and Cox. Detailed and succinct

reports of the state of the different missionary stations—the translations of the scriptures—the schools, and the churches in the army, were read, after each sermon, by the Rev. J. Hinton, of Oxford, one of the secretaries. The impression, produced by these reports, was very strong: and the collections, after the morning and evening services, amounted to 306*l.* 5*s.* 3*d.*

Many ministers and other friends of the institution, dined together at the London-tavern, Bishopsgate-street. After dinner, impressive addresses were made by Dr. Steadman, Messrs. Saffery and Hinton, in consequence of Dr. Ryland's Memoirs of the late lamented Secretary, Mr. Andrew Fuller, being introduced. Among several other anecdotes of that excellent man, the following may be considered as peculiarly characteristic: The portrait, that accompanies the Memoirs, is engraved from a painting in the possession of Mrs. Fuller, which was remarked, by some one, to Mr. Fuller, as representing him with a very smiling countenance. "Well," said he, "perhaps the reason for that is, that it was taken at a time when I had just received some large contributions in aid of the India Mission."

Meetings of the Committee were held during the week, and we understand, it was resolved to send Mr. Penny, a member of the church, at Shrewsbury, immediately to Calcutta, to superintend the "Benevolent Society" school, and to found others upon the British system: also, to send Mr. Joseph Phillips, a member of Eagle-street church, London, to Java, to strengthen that increasing mission, by uniting with Mr. Trowt, at Samarang. Several other young men were received as missionary students.

GENERAL MEETING.

This was held at Mr. Austin's meeting, Elim-chapel, Fetter-lane, on Thursday morning, at half-past seven o'clock. Dr. Rippon took the chair, and Messrs. Rogers, of Eynsford, and Saffery, prayed. Information was communicated by ministers present, of the state of the churches in the different country associations, viz. Berkshire, Bucks and Herts, Essex, Kent, Norfolk and Suffolk, Northamptonshire, Northumberland and Durham, Shropshire, Worcester, York and Lancashire; also of the state of some of the churches in London. It appeared, from the different statements, that there had been a very considerable increase of members to the

churches of Christ in our denomination, during the past year; that almost all our settled ministers, and many gifted brethren, were constantly employed in village preaching; that a considerable number of Sunday schools had been formed; that at Nottingham containing 700 children, and having 76 teachers. A very pleasing account was mentioned of a remarkable work of God, at Astwood, a church belonging to the Oxford Association. It was proposed, that all the churches should be requested to send to the next meeting a particular account of the number of members—whether with or without a pastor—how many gifted brethren—how many villages supplied with the gospel—what schools were formed, with the number of teachers, and children in each; with any other particulars which may furnish a general history of the present state of the denomination. The pastors, ministers, and messengers, who were present, appeared deeply impressed with the necessity of encouraging prayer meetings, convened for the special purpose of supplicating an abundant out-pouring of the spirit upon our churches and missions; as essential to their increase and prosperity. The most perfect unanimity prevailed, in reference to the various objects proposed, for promoting the cause of the Redeemer.

BAPTIST

ACADEMICAL INSTITUTION, AT STEPNEY.

At 12 o'clock on the same day, a sermon was preached before the subscribers and friends of this institution, by the Rev. J. Edmonds, M. A. of Cambridge, from the 2d of Timothy, ii. 2. "And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The devotional exercises by Messrs. Morgan, and Griffin. A collection, in aid of the funds, amounted to 43*l.* 1*s.* A large company dined together, after the service, when Mr. Edmonds was requested to publish his sermon, with which he complied. We do not hesitate to say, that no sermon which has been published on the subject of Academical Institutions, better deserves the attention of all Christians, especially of ministers, whether friendly, or otherwise, to the plan of educating pious young men, before they enter on the duties of the Christian ministry.

GENERAL PRAYER MEETING.

THIS was held in the evening, at Eagle-street meeting, at half-past six. Mr. Palmer, of Shrewsbury, addressed the congregation on the propriety of exertions to encourage the preaching of the gospel in villages in our own land—in India, and especially in Ireland. Messrs. Shirley of Sevenoaks, Flint of Gloucester, and Keeley of Ridgmount, engaged in prayer. A collection was made in behalf of the mission to Ireland, amounting to 29*l.* 11*s.* 9*d.*

BAPTIST IRISH SOCIETY.

THE degree of gratification felt by those who first attended the annual meeting of this Society, had led us to anticipate a numerous attendance; though our expectations have been more than realized. The friends of the Society breakfasted together, at six o'clock, to the number of about 400. The large room at the London Tavern, was filled soon after the chair was taken, at seven. Mr. Butterworth, member of parliament for the city of Coventry, presided. Mr. Upton opened the meeting with prayer. A holy ardour appeared to be felt by the various ministers who addressed the meeting, on the vast importance of giving the native Irish the scriptures, in their own language; and of forming schools for teaching them to read them in the tongue in which they were born. The report, which was very satisfactory, stated, that the number of Irish schools had increased from 10 to 20; that 1,100 Irish Testaments, besides English Bibles and Testaments, and 7000 Irish tracts, had been sent during the past year; that two new churches had been formed; that two active itinerants were constantly employed; and that three other ministers had been assisted to preach in villages; that two more serious men had been engaged as readers and expounders of the Irish scriptures, besides several as Sabbath readers; and that some Sunday schools had been formed, without expense to the Society. We were happy to find, that, notwithstanding the expenditure had increased to one thousand pounds annually, yet, that God had graciously provided more than enough to discharge it. From the statement given, when we considered that this was only the second annual meeting, we are persuaded, that many felt, in reference to this Society, the sentiment of the pious

psalmist, "This is the Lord's doing, and it is wonderful in our eyes."

The following Resolutions were passed unanimously:

It was proposed by Mr. Saffery, and seconded by Mr. Dyer,

1. That the *Report* now read, be approved and adopted, and circulated at the discretion of the Committee.

It was proposed by B. Shaw, Esq. M. P. and seconded by Dr. Steadman,

2. That the Committee be directed to encourage the increase of *Native Irish Schools*, founded upon the fundamental principles of the Society, viz. That the scriptures alone be taught therein. And also of *Readers* of the Irish scriptures, by proposing to pay one half of the present salary, of Schoolmaster and Reader, to any person who may be willing to co-operate with the Society, by paying the other half of the salary—the Master and Reader to be selected by themselves—approved of by the Committee, and subject to the inspection of the Society's agents. The persons to whom the money is paid, shall be expected to superintend the labours of the Teacher, or Reader, and send, at least, a quarterly statement to the Committee.

It was moved by Mr. Martin, late of Paris, and seconded by Mr. Mezabel, of Montauban,

3. That those *Ministers*, who make congregational, or other collections, in aid of the funds of the Society, be *Governors for life*, and that, if residing in the country, they be considered as *Corresponding Members of the Committee*.

It was proposed by Mr. Pritchard, and seconded by Mr. Newman,

4. That the thanks of the Society are due, and are hereby presented—

To the *Corresponding Committee in Dublin*, particularly to W. Allen, Esq. the Treasurer; to the Rev. J. West, and J. Purser, Esq. jun. Secretaries; and that they be requested to continue their valuable services, the ensuing year.

To the *Committee*, for their management of the Society's business, during the past year, and that the following gentlemen be the Committee for the ensuing year—

Chapman Barber	Job Heath
Anby Beatson	Samuel Jackson
Gilbert Blight	J. G. Kipps
Benj. Chandler	John Marshall
W. Cuzens	Tho. Mason
J. Dawson	W. Napier
Peter Ellis	John Penny
John Gale	R. Pereira
John Haddon	Tho. Powell
Joseph Hanson	Samuel Rixon

Nath. Roberts

Rich. Snell

B. L. Storks

John Sweatman

John Wallis

Samuel Watson

Tho. Young.

To *William Burls, Esq. the Treasurer*, for his constant attention to the concerns of the Institution, and that he be requested to accept the same office for the ensuing year.

To the *Rev. Joseph Ivey, the Secretary*, for the essential and constant services he has rendered, and that he be requested to accept the same office for the ensuing year.

It was proposed by Mr. Cox, and seconded by Mr. Palmer—

5. To the *Rev. John Dyer, of Reading*; the *Rev. Moses Fisher, of Liverpool*; the *Rev. W. Shenston*, and the *Rev. Joseph Ivey, of London*, for their generous exertions in travelling to collect for the Institution; and to the pious female, who provided a box to receive forfeits from those workmen, who used improper language in their employment.

It was moved by Mr. Hoby, and seconded by Mr. Jarman, of Nottingham,

6. That the most respectful thanks of this society are again due, and are hereby presented to *Joseph Butterworth, Esq. M. P.* for his renewed kindness in taking the chair this morning, as well as for the various ways, in which he is continually promoting the prosperity of the Institution.

Mr. Saffery, of Salisbury, stated, that he felt pleasure in becoming the advocate of this Society, at any time, and under any circumstances—he rejoiced in the co-operation of similar institutions for the welfare of Ireland: he had himself seen, and his soul had mourned over the degraded state of that population. But to conceive, said he, of teachers employed in conveying instruction to 1,500 children—to conceive of readers, here and there scattered, whose indefatigable exertions are conveying religious knowledge to many—to conceive of itinerants, from whose exertions I know nothing will be wanting, is highly gratifying. With regard to the opposition presented by the Catholic clergy, it was like darkness and light struggling together. He appealed, therefore, to all, whether a bushel should be placed over this light, or whether it should be placed on a still higher eminence, more widely to diffuse its rays.

Mr. Dyer, of Reading, said, that we had heard much of the degraded condition of the poor Irish, but we laboured under great disadvantages from not being eye-witnesses. The scriptures informed us, that "for a soul to be without know-

ledge is not good:" but millions were the subject of our consideration, and millions closely connected with us. He thought the remark of the late venerable Andrew Fuller, respecting India, peculiarly applicable to Ireland: "You must Christianize them, or they will Heathenize you," since the numbers who flocked from Ireland to this country must greatly affect the moral character of our own peasantry. After having remarked on the different objects of the Society, he stated, that the point now at issue between us and the Roman Catholic clergy, was the sufficiency of the holy scriptures; Paul said, They were able to furnish us to every good word and work. He rejoiced in the harmony subsisting between this and similar institutions, and trusted that such a spirit would become so universal as to cease to be a theme of mutual congratulation.

Mr. M. Wilkes, of Norwich, rose to ask, whether the itinerants preached in the streets and fields, and visited the cabins of the poor. On each of these, he made several interesting remarks, arising from his personal acquaintance with Ireland.

Joseph Butterworth, Esq. M.P. stated, in reply, that, as the school-masters were to have the pay of soldiers, they should do the duty of soldiers in the field. He mentioned a remark of Mr. Wesley's on the subject of visiting the houses of the poor. Finding the interest did not prosper in one town, where every thing appeared favourable, and, after many inquiries, discovering there had been considerable remissness in visiting the people, he said, "I perceive, that if an angel from heaven were to preach the gospel, no success would attend his preaching, were he to omit private intercourse with the people."

Benjamin Shaw, Esq. M.P. remarked, that his mind was forcibly impressed with the importance of connecting instruction with the perpetuity of the Irish language—a language to which the natives of that country must feel peculiarly attached, regarding it as one of the most ancient, expressive, and energetic languages. He then dwelt on the benefit which such instruction would afford to the Bible Society, and expressed himself highly gratified with the attention that had been paid to the moral and religious improvement of every part of His Majesty's dominions. But to Ireland, said he, we owe much for the station we now occupy. They have fought for us, they have bled for us, they have conquered for us. If we look to many who hold commissions in the ser-

vice, and to the great general who led our arms to victory, we shall see natives of that country; and, therefore, we should turn to them, and teach them their duty and their happiness. We are not called to adopt the religious forms or dividing tenets of any sect, in affording them instruction. We are all one army, going forth under one banner, and uniting in the same conquest: Ireland co-operated with us. In 1809, there had been but three Sunday schools established among them; but now, there were 379, containing 35,829 children. This shows the richness of the soil we are cultivating.

Dr. Steadman, of Bradford, said, We were rising to the perfection of Christian benevolence. It will soon be completed. The filling up is all that remains; and such specimens of generosity and energy had appeared, that he had no doubt this part would be well performed. He did not consider, that it would be an object of importance to destroy any language: but if it were, it would be most effectually accomplished by treating that language with respect. Let them improve their language, and let it rise to an importance and dignity which should make it worth the preservation. It is a maxim, of even higher antiquity than the reformation, that the Bible is the religion of Protestants: it is the religion of all good men. Let it assume whatever name it may, every true religion emanates from the Bible. That is the fountain—religion is the stream. He considered it a reflection on the Divine Being to say, that the scriptures were hazardous in their effects. He read, and he could not doubt the authority, "The law of the Lord is perfect, converting the soul." The Bible is of no party, except of the great party that sides with God. Teach the Irish to read, in their own native tongue, the wonderful things of God, and let the effect shift for itself. He had his peculiarities—he was attached to them—but he could say, Put the scriptures into circulation, and if they should lead him to see the impropriety of his peculiarities, let those peculiarities go, and he would retain the scriptures. He had never visited Ireland; but had he access to them, he would say to the land proprietors, Teach your tenants, put the Bible into their hands; make those returns for their labours which, instead of injuring, will benefit you, and make them happy. He would say to the magistracy, Conciliate the regards of the Irish, make them love you. He would say to the nobility, Use every effort to conciliate their affections, and then all the parts

of our empire will be consolidated, and furnish a force that is irresistible.

Mr. Martyn, of Paris, expressed the peculiar satisfaction he felt on hearing of the exertions and success of an institution, whose object was the religious instruction of Irish Catholics. We were all aware of the opposition of priests; he belonged to a country where it existed, and he *knew* it. You must tie the legs and arms of the priests, to prevent their doing mischief: you have tied their hands: you did right. Wherever they had power, religion did not flourish. In France, a law had been passed, that the Bible was not good to be read, and might not be read without the permission of a bishop. An Englishman might, however, there say, he had the permission of his bishop, for he had that of the Lord Jesus Christ.

Mr. Merabel, of Montauban, said, that his opinion was, that Catholicism was the enemy of the gospel. Hence, the necessity of an increase of zeal and courage in instructing the children of the Irish. Good seed will not produce bad grass; and the genius of evil knows well, that our gospel will produce the love of the law, and, therefore, employs all his strength to prevent its diffusion in Catholic countries. To accomplish our wishes, we must employ the fraternity of Christians of all denominations. If united, we shall be strong.

Mr. Pritchard noticed the kind of emancipation which would be effected by this Society—an emancipation which would not merely place Catholics on a level with others, in temporal privileges, but would introduce them into the privileges conferred by Jesus Christ, and make them kings and priests. He then, in moving thanks to the various officers of the Society, said, that he had compared this Society to a grand army—the commander-in-chief was the Captain of our salvation, the King of kings; our general was the honourable chairman, now present; to his right and left are a part of his staff, the treasurer, and secretary; the committee, in England and Ireland, are commissioned officers. Those who labour in Ireland, united with yourselves, are the grand body of the army. With such he expected a more glorious victory than the splendid achievements of Waterloo. Every thing afforded encouragement, and seemed to say, Go on.

Mr. Newman, of Stepney, thought it a high privilege to have contributed towards sending Mr. Rogers to Ireland; and rejoiced in the favourable accounts received of him. He felt we had a large

debt to discharge; one that had been accumulating six hundred years—one that must be discharged, and one that will be discharged, with a large portion of Christian feeling towards long-neglected Ireland. The candle has been lighted, who will extinguish it? The chain of their cast has been broken, who will mend it? There are none who mourn but bad priests: mourning will well become the priests who oppose it. If the scriptures be circulated, priestcraft can never flourish. There had been a long night of darkness, and “all the beasts of the forest have crept forth” Ignorance, superstition, bigotry, cruelty, and oppression were these beasts of the forest: but the “Sun ariseth, and they are gathering themselves together to lay down in their dens; they are fast retiring, and we hear them growling as they go.” He concluded, by many pertinent observations on the reaction of foreign missions, in exciting to vigorous efforts, in promoting exertions in our own country.

Mr. Burls, the Treasurer, in a short speech, returned thanks for the honour conferred by the vote that had been passed, and expressed himself willing to devote all the energies of his mind to this institution. The funds, he stated, to have been exhausted about a month since; but such had been the exertions of the Secretary and Mr. Shenston, and such the liberality of many churches, there would be about £300 in hand when the expenses of the quarter were paid.

Mr. Ivimey, the Secretary, said, he would not affect any thing, but he felt grateful for the approbation expressed of his conduct. We are not, said he, the only friends of Ireland; and we rejoice as much in the success of other institutions as in that of our own. Popery has not the strong holds in Ireland that might be imagined. It is a building erected on the sand, and the name of it will soon be written in the dust. He believed, that if the priests did not take to some honest employment, they would be starved. He was persuaded, the time would soon arrive when Ireland would not envy England, nor England vex Ireland. He rejoiced, that the feeling throughout this country, in behalf of Ireland, was general. Some had said to him, when they gave their money, “Do not thank us for it, we thank you for coming after it.” He should be always thankful to do any thing for the Society, and if he could do more, by living in the wilds of Ireland, than in the metropolis of England, he would say, *Here am I, send me?*

Mr. Cox, of Hackney, was happy in seeing the ladies of the present age come forward, not to pluck forbidden fruit, but to plant the tree of life. The glory of Britain was rising on the view of the world. We had contemplated her as the Athens of the world in science and literature, and the Rome, in the success of her arms. But we now look to her as the Jerusalem of the world, whence the word of the Lord goes forth to all nations. We can often, said he, judge of the fruitfulness of a soil, by the weeds that previously arose, and from this circumstance he expected, that now the seed of the kingdom had been sown there, Ireland would be covered with spiritual verdure and fertility. He closed with recommending to the ladies, the formation of Auxiliary Societies.

Mr. Palmer, of Shrewsbury, mentioned some circumstances, showing the beneficial influence of the preceding meeting of this Society.

Mr. Shenston related some of the occurrences of his journey into Kent.

Mr. Hoby moved thanks to the Chairman, and rejoiced that he had entered with all his heart into the design of this Institution. Mr. H. then applied, with considerable point, the fable of the Sun and the Wind endeavouring to deprive the man of his cloak, to this Society; and stated, that it was not by any violent measures, but by the warmth of Christian feeling, glowing from our hearts, we could rob the Irish of their ignorance, prejudice, and superstition.

Mr. Jarman, of Nottingham, in seconding the motion, said, that the Chairman was beloved for his father's sake, and beloved for his own sake. He was distinguished as a senator, but much more for the benevolence of his Christian feeling. He has no sectarian zeal, but identifies himself with this and every benevolent institution.

Joseph Butterworth, Esq. M. P. felt exceedingly the expression of affection that had been shown. He should do all in his power to serve the Society. He had repeatedly witnessed the deplorable condition of the Irish here and in their own country, and was persuaded, there were no greater objects of compassion. He was gratified by the presence of so many ladies, and proposed that the younger branches of their families should, in future, be admitted, that their characters might be trained to true benevolence of feeling and conduct.

Mr. Wilks prayed, and the meeting concluded by singing,

"Praise God from whom all blessings flow," &c.

£144 was collected at the Meeting.

MISSIONARIES

IN

THE WEST INDIES.

OUR readers will have heard, through the medium of the public papers, of a dreadful insurrection of the slaves in Barbadoes. According to report, several members of the British House of Commons have stated, that these excesses have arisen from the introduction of Methodist and Baptist Missionaries, to the islands. They even asserted, that the slaves had been taught a song by the latter, which concluded with a chorus,

"We will be free—we will be free ;
Wilberforce for ever !"

Most of our readers know, that the Baptists have but two Missionaries in the West Indies, and these are in the Island of Jamaica. The Methodists have many Societies, but there are none who know their peaceable and loyal principles who will ever suspect them of promoting insurrections ! The planters of these islands are little aware how much they owe to the influence of the Christian instructions afforded to their slaves, by these worthy and indefatigable men. Should they ever succeed in getting the ministers of the gospel sent from the islands, it may be considered as the precursor of the ruin of themselves and property : *It will be as the day when Lot went out of Sodom.*

We have good authority for saying, that so far from religion injuring the planters, it improves their property. It is a fact, that a Methodist slave will fetch a larger sum in the market than any other. These men would not reject means which increased the quality of their horses : why, then, if they care nothing about the souls of their slaves, should they object to have their bodies strengthened for labour ? which, by preventing those vices that impair the constitution, religion will effect ! A gentleman, who has a large number of slaves in Antigua, was lately addressing them on the enormities which had taken place in Barbadoes, when a Methodist slave addressing him, said, "Ah ! massa, they have no religion there !" We are happy to find on an investigation which has taken place on this subject in the House of Commons, that no imputation was intended against the missionaries. On the contrary, that they are quiet, inoffensive, and advantageous to the country, wherever they reside.

COLUMBO.

SINCE our Missionary Meeting, letters have been received from Mr. Chater, of Columbo, dated, Feb. 9th, 1816. He says, "We have commenced printing in the Portuguese of Columbo. I lately received a tract of 'Scripture Extracts,' I had sent to Serampore to be printed; and it has been sought for here with great earnestness, even by Roman Catholics. I had one thousand copies printed, and could have distributed them all, in a short time, in Columbo. And they will be quite as acceptable at Galle, Jaffna, and many other places. A Roman Catholic, who solicited some for himself and others, said, 'Mr. Bisset had given him a Portuguese New Testament, but it was of no use; he could not understand it: but this little book *every* peoples can understand.' I hope something is beginning here among the soldiers: it is but small,—pray for us that the latter end may greatly increase. I send six grammars of the Cingalese language, two Portuguese tracts, and two copies of the Columbo Bible Report. I have begun to translate the Psalms into Cingalese."

We have heard from another quarter, that a Camp Meeting, similar to those in America, has been held in Colombo; and that Mr. Chater, the Methodist Missionaries, and the Missionaries of the Church Society, all united in preaching and conducting the devotional services.

We have just heard, also, of the safe arrival of Mr. and Mrs. Griffiths, and their companions, the Methodist Missionaries, at the Cape of Good Hope: they were all in good health and spirits.

LONDON MISSIONARY SOCIETY.

THE first sermon was preached, on Wednesday morning, the 8th of May, at Surrey Chapel, by the Rev. J. Brown, of Cheltenham, from Isa. lxxv. 1. The Church service was read by the Rev. Rowland Hill, and extempore prayers were offered by the Rev. T. P. Bull, of Newport Pagnell, and the Rev. Mr. Palmer, of Romsey. In the evening of the same day, the Rev. Mr. Fletcher, of Blackburn, preached, from Acts, xi. 18.

The Rev. Mr. James, of Birmingham, and H. F. Burder, of Hackney, prayed.

On Thursday morning, the society assembled at Spa-fields-chapel, to hear the report, which was read by the secretary, James Kirkpatrick, of Newport, in the Isle of Wight, in the chair. The meeting was enlivened by speeches from Messrs. James, Roby, Styles, Cockin, and others. It appeared that the receipts of the last year amounted to 22,975*l.* 17*s.* 11*d.*; the disbursements to 19,291*l.* 17*s.* 9*d.*

In the evening of Thursday, a sermon was preached at Tottenham-court Chapel, by the Rev. J. Townsend, (in the absence of the Rev. Mr. Brotherstone, of Dysart, in Scotland,) from Isaiah, lii, 10. Prayer by the Rev. Mr. Durrant of Pool, and Chaplin of Bishop's Stortford.

On Thursday morning, a sermon was preached at St. Bride's Church, Fleet Street, by the Rev. Joseph Julian, rector of Hasketon, near Ipswich, from 1 Cor. xv. 58. Other meetings were held at Sion, Silver-street, and Orange-street Chapels, for the celebration of the Lord's Supper; at which many ministers assisted, by addressing the communicants and distributing the elements. The collections, though not quite equal to last year, amounted to 1165*l.* 4*s.* 6*d.*

BEDFORDSHIRE ASSOCIATION.

THE Bedfordshire Baptist Association, held at Little Staughton.

Wednesday, 24th of April, 1816, assembled at half after ten o'clock. Brother Verley, of Carlton, preached, from Prov. xvi. 4. Brother Keely, of Ridgmont, preached from Heb. xiii. 17. Collected, after the service, for the mission at Serampore, 11*l.*

Met again at three o'clock. Brother Knight chosen Moderator.—Read the letters from the different churches.—Received an application from, and admitted, the Church of Toddington.—Settled the business of the fund.—Read the circular letter, drawn up by brother Keely, and ordered it to be printed.—Appointed our next Association to be held at Ridgmont, on the last Wednesday in April, 1817.—To preach, brethren Knight and Peacock. Brother Wake to draw up the next circular letter.—The subject: "What is the moral connexion, which subsists between the salvation of the heathen world and the prosperity of our churches?"

Different brethren were engaged in the devotional parts of the service; and, we understand, it was "a time of refreshing from the presence of the Lord."

HORSLEY AUXILIARY MISSIONARY SOCIETY.

AN Auxiliary Missionary Society was formed at Horsley, Gloucestershire, March 28, 1815, by the several Baptist churches, united in the Horsley District Meeting, according to the following resolutions:

That the churches, composing this association, be formed into an Auxiliary Missionary Society.

That each of them make an annual collection, in support of the Baptist mission in India.

That every church have a committee, consisting of its minister and two members, who will be expected to exert themselves in obtaining annual and weekly subscribers.

That Mr. Haskins, of Nailson, will be the Treasurer, and the Rev. Thomas Flint, of Gloucester, the Secretary to this Auxiliary Society.

That the first meeting of the members of this Union be held at Cirencester, April 16, 1816; and that Mr. Flint preach on the occasion.

These resolutions being printed, in the form of a circular letter, the following address was subjoined by the Secretary:

“It is unnecessary for me to advocate such an important object as the Baptist mission in India—the great interest it has acquired and maintained in the public esteem—the eminent qualifications of those devoted servants of Christ, who occupy its various stations, and perform its arduous labours—the magnitude of their design to translate the scriptures into all the languages of Asia, and to present the everlasting gospel to immortal souls ‘dead in trespasses and in sins’—the very extensive success by which the Head of the church has distinguished their services—the repeated appeal of the missionaries to our British churches, that they would more effectually co-operate to afford the requisite supplies—the very severe loss the mission has lately sustained by the death of its highly-valued Secretary, a providence which should stimulate every friend to greater exertions—the brevity of the period allowed to mortals to prove their attachment to the gospel, by aiding its diffusion through the earth—and the anticipation of that solemn day, when Christ will fulfil that encouraging promise, ‘he who soweth bountifully, shall reap also bountifully.’ These considerations, I persuade myself, will induce you to assist the Society. I have the honour to represent.

In conformity to the foregoing resolutions, this Society held its first annual meeting at Cirencester, April 18, 1816, when it was resolved,

That the thanks of this meeting be given to Mr. Flint, for his discourse, and that he be requested to send it to the Baptist Magazine for publication.

That the formation and constitution of this Society, be sent to the same respectable periodical work, hoping that other churches may be stimulated in the same glorious cause, by such an example.

That the next missionary meeting be held at Eastcombs, on the Tuesday in Easter week, 1817, and that the Rev. Mr. White, of Cirencester, preach on the occasion.

KEPPEL-STREET SOCIETY, IN AID OF THE BAPTIST MISSION.

ON Wednesday evening, June 5, 1816, the first general meeting of this Auxiliary Society was held. A pleasing report was read by Mr. Keene, in which it appeared, that this infant Society owes its origin to female influence; and, that in a few months, it is prepared to pay to the Treasurer of the Parent Society, £48. Several friends addressed the meeting with great seriousness. Mr. Storks, with peculiar acceptability, narrating his visits to the East Indies and to Serampore. The Rev. Messrs. Griffin and Ivimey excited a glow of Christian benevolence; the influence of which, it is trusted, will be diffused through the church: the latter of whom read extracts from important communications just received from Mr. Lawson.

The meeting commenced and terminated with earnest prayer to God. It is already seen, that the most lively interest has been excited in those who were present, and a corresponding degree of regret in many that were absent.

NEW CHURCHES FORMED.

ST. HILL, DEVON.

ON the 26th of February last, a new church, of the particular Baptist denomination, was formed at St. Hill, five miles from Cullumpton, Devon. Mr. Hawkins (about to settle with the church as the minister) read the scripture and prayed. Mr. Sharp, of Bradninch, also prayed, and gave an address on the na-

ture of a gospel church. Mr. Humphrey, of Cullumpton, then read a letter, signed by eighteen members of the Baptist church at Cullumpton, who all live in the neighbourhood of St. Hill, requesting their dismission, for the purpose of forming a separate church. The affectionate reply from the church was read, containing a full dismission, and expressing their great joy at what the Lord had done for his cause at St. Hill. Mr. Hawkins then commended them to God in prayer, and preached from 1 Peter, i. 22, *See that ye love one another with a pure heart fervently*, and closed with prayer.

The following interesting circumstances led to the formation of this church:—About eight years ago, Mr. Humphrey became pastor of the church at Cullumpton, and began to preach once a fortnight, on a week-day evening, in a respectable farmer's house at St. Hill. The congregation increased, till the room was too small for them: about two years after, the same farmer converted two cottages into a meeting-house, that would hold 150 people, and the congregation still increased, yet, but little apparent good was done. Mr. Humphrey being much impressed with the importance of establishing a public prayer meeting, preached to the people on that subject, and it seemed to be much felt by the hearers. They determined to begin a prayer-meeting, and entered on it with spirit. The Lord heard their prayers, and, from that time, evidently began to bless them—the seed that had been sown, now sprung up; and, in a short time, ten or twelve men, mostly young, could engage in their prayer-meetings, which are commonly attended by sixty or eighty persons. Some females were led, also, to confess Christ in baptism. The most pleasing change now appears in the state of the people employed in the Whetstone Hills adjoining; for, a few years ago, a praying family was scarcely to be found, but now, most of them have one or more praying souls amongst them. It seems worthy of remark, that the farmer above alluded to, and his wife, after professing to be the followers of Christ for nearly forty years, have lately been baptized, and also four of their sons and daughters, and two daughters-in-law. The congregation is now large, having a gallery added to the house—a Sunday school of sixty children established—a minister settled with them—several young persons are proposed for baptism, and some others are under hopeful impressions.

GREAT CATWORTH, HUNTINGDONSHIRE.

On the 21st of June, 1815, was formed a small Church, consisting of ten members, when Mr. William Rowlett, who was a deacon of the Baptist Church at Spaldwick, was set apart to be their pastor. Mr. Hogg, of Kimbolton, began the services of the day, by reading select portions of scripture, and prayer. Mr. Nickols, of Kimbolton, asked the usual questions, and described the nature of a gospel church. Mr. Allen, of Irthlingborough, offered up the ordination prayer. Mr. Hogg gave the charge, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Mr. Rappet, of Raunds, addressed the church, from 1 Thess. v. 13. "Esteem them very highly in love for their work's sake, and be at peace among yourselves." Mr. Peacock, of Rushden, concluded with prayer, who also preached a lecture in the evening.

The solemnities of this day were peculiarly interesting to some that were present; and many were ready to say, they hoped they experienced the divine presence and blessing on the occasion.

May this infant cause be richly favoured with the smiles and benediction of the great Head of the Church!

ORDINATION.

BURFORD, OXON.

ON Tuesday, April 16, Mr. B. Howlett was ordained to the pastoral care of the Particular Baptist Church, at Burford, Oxon. The Rev. Peter Tyler, Haddenham, Bucks, began with reading the scriptures, and prayer. Rev. T. Coles, Bourton-on-the-Water, stated the grounds of dissent, and the constitution of a gospel church, and after receiving answers to the usual questions, and an avowal of the religious principles of Mr. H. offered up the ordination prayer, with laying-on of hands. Rev. James Hinton, of Oxford, then gave the charge, from 1 Tim. vi. 20. "Keep that which is committed to thy trust." After which, Rev. W. Gray, of Chipping Norton, addressed the people from Deut. i. 38. "Encourage him;" and the Rev. D. Williams, of Fairford, concluded with prayer. The congregation was exceedingly crowded. In the evening, the Rev. Mr. Walton, of Cheltenham, prayed; the Rev. Mr. Foster preached from Acts, xxvi. 28. "Almost thou persuadest me to be a Christian;" and concluded with prayer.